DOCUMENT RESUME

ED 252 367 RC 015 132

AUTHOR	Janda, Janet
TITLE	Content and Activities for Teaching about Indians of Washington State, Grades K-6.
INSTITUTION	Washington Office of the State Superintendent of Public Instruction, Olympia.
PUB DATE	Sep 84
NOTE	245p.
PUB TYPE	Guides - Classroom Use - Guides (For Teachers) (052)
EDRS PRICE	MF01/PC10 Plus Postage.
DESCRIPTORS	American Indian Culture; American Indian History; American Indian Reservations; *American Indians; *American Indian Studies; Clothing; Communication (Thought Transfer); *Cultural Enrichment; Elementary Education; Enrichment Activities; Food; Housing; *Learning Activities; Maps; Recreation; *Social Studies; *Supplementary Reading Materials; Technology; Transportation; Tribes; Units of Study
IDENTIFIERS	Chinookan (Language); Chinook Jargon; *Washington

ABSTRACT

The purpose of this curriculum guide is to suggest content and appropriate activities for the study of Washington State Indians and is designed as a supplement to regular social studies curriculum for grades K-3 and 4-6. Objectives for studying about Indians in three geographic regions in Washington (the Coast, Puget Sound, and the Plateau) are to build knowledge, understanding, and appreciation for historical and contemporary Indian culture and to examine how people meet their needs through the use of natural resources, adaptation, and change. The unit of study is arranged in eight topic areas of natural environment and basic needs of people, food, shelter, clothing, transportation, communication and trade, recreation, and technology. Each topic area offers several activities which include a student learning objective, activity description, materials needed, and follow-up activities. A section for the teacher provides guidelines for evaluating and selecting American Indian materials, a selected bibliography, additional information (i.e., explorers who came to Washington, recipes, first-aid chart, Chinook words for places, description of traditional events), maps, Indian tribes and reservations in Washington, chronology, glossary, and student worksheets for activities. (ERB)

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CONTENT AND ACTIVITIES FOR TEACHING ABOUT INDIANS OF WASHINGTON STATE

GRADES K-6

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Printed
September 1984

TABLE OF CONTENTS

Page

Acknowledgements 1

Introduction 2

Scope and Sequence 3

Content and Activities for the following:

  Natural Environment and Basic Needs 4

  Food 25

  Shelter 41

  Clothing 44

  Transportation 52

  Communication and Trade 57

  Technology 78

Culminating Activities 86

  Recreation 99

Guidelines for Evaluating and Selecting American Indian Materials 101

Selected Bibliography 102

Additional Information 113

Maps 136

Indian Tribes and Indian Reservations in Washington State . . . 140

Chronology 142

Glossary 144

Student Worksheets and Activities 145

ACKNOWLEDGEMENTS

The author gratefully acknowledges the assistance of Emmett Oliver, Susanna Hayes, Georgia Oliver, Robin Butterfield and Yvonne Peterson, and other teachers participating in the field testing of this prototype include:

Diane Vendiola, LaConner School District
Leona Fuller, North Franklin School District
Cynthia Lancaster, Othello School District
Emma Conlee, Bellingham School District
Shannon Kindsvater, Enumclaw School District
Sally Brown Field, Shelton School District
Jane Johnson, Battle Ground School District
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Linda McGeachy, LaCenter School District
Cynthia Howard, Castle Rock School District
Josephine Lusignin, Shelton School District
Geoff Klein, South Kitsap School District
Glen R. Cooper, Napavine School District
Jan Heberden, Tacoma School District
Cheryl Gibson, Adna School District
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Sue Zutz, Battle Ground School District
Sharon Lorenz, Sedro Woolley School District
Margo Otto, Shelton School District
Susan Udd, Castle Rock School District
Ann Frodel, North Kitsap School District
Paula Holmes, Anacortes School District
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INTRODUCTION TO THE CONTENT AND ACTIVITIES FOR TEACHING ABOUT WASHINGTON STATE INDIANS: K-3, 4-6

The purpose of this curriculum guide is to suggest content and appropriate activities for the study of Washington State Indians and is designed as a supplement to the social studies curriculum in the schools of the State of Washington, grades K-3 and 4-6.

The three geographic regions covered in this unit are the Coast, Puget Sound and the Plateau. Information is arranged by topics:

natural environment and basic needs and basic needs of people
food
shelter
clothing
transportation
communication and trade
recreation
technology

Time segments are divided into pre-contact, contact with the non-Indian, and modern times. Activities are balanced between the past and present concluding with those of a contemporary nature.

Additional resources are also included. (See Table of Contents.)

The objectives for studying about Indians of Washington State are as follows:

1. To build knowledge, understanding and appreciation for historical and contemporary Indian culture
2. To examine how people meet their needs through the use of natural resources, adaptation and change

There is a need for Indians and non-Indians to understand themselves and each other better. The study of the history and culture of the Northwest Indians should increase students' knowledge and appreciation of the Indian heritage; and students should gain a more objective understanding of Indians, of the nature of man, and thus, a more subjective understanding of themselves.

SCOPE AND SEQUENCE

K-3

Knowledge

1. basic needs
2. natural environment
3. relationship between physical needs and natural environment
4. land, weather, plants, animals
5. families, neighborhoods, communities

Skills

1. use simple map symbols
2. use resource materials
3. develop communication skills
4. develop social skills
5. build vocabulary
6. use comparison
7. create stories
8. use artistic abilities

4-6

Knowledge

1. basic needs
2. natural and man-made environments
3. relationship between physical needs, natural and man-made environments
4. topography, climate, vegetation, animal life
5. communities, state, nation
6. encounter--Indians with non-Indians
7. cultural adaptation

Skills

1. use advanced map symbols
2. use resource materials
3. develop communication skills
4. develop social needs
5. build vocabulary
6. predict outcomes
7. make comparisons
8. use timelines
9. create stories
10. use artistic abilities

NATURAL ENVIRONMENT
AND
BASIC NEEDS

TOPIC: **NATURAL ENVIRONMENT**

CONTENT:

What was the natural environment of Washington State?

The following geographic information is presented for the user's convenience. The material is readily available from other sources.

Generalization: Environmental features influence where and how people live and what they do; man adapts, shapes, utilizes and exploits the earth to his own ends.

Early Indians of Washington State lived in three major regions. The Coastal Region is bordered on the west by the Pacific Ocean and on the east by Coast Mountain Ranges. The Puget Sound Region is a lowland plain bordered on the west by the Coast Mountain Range and on the east by the Cascade Mountain Range.

The Inland Plateau Region extends from the Cascade Mountain Range east to the Rocky Mountain Range. The topography, climate, vegetation, and animal life differ in the three regions.

Coastal Region

1. Topography: The Coastal Region is mainly a lowland plain which rises in the west to the Olympic Mountains and the Willapa Hills which are part of the Coast Mountain Ranges. Many streams and rivers empty into the Pacific Ocean.

2. Climate: The Coastal Region has a mild, marine climate. There are no extreme or prolonged cold or hot periods. Heavy rainfall, especially in the Olympic Peninsula area, occurs throughout the year.

3. Vegetation: Thick stands of conifers--Douglas fir, spruce, red cedar, yellow cedar, hemlock, pine--grow in the Coastal Region. Broadleaf trees may be found at lower elevations--maple, oak, dogwood, alder, aspen, birch, madrona. There is an abundant variety of edible berries and root vegetables. Seaweed growing along saltwater is often found.

4. Animal life: Sea life includes five species of salmon making annual runs up the rivers--also halibut, cod, herring, smelt, mollusks, seal, sea lion, sea otter, porpoise, whale. Deer, elk, mountain goat, bear, wolf, beaver, mountain lion, mink, land otter, and water fowl are also in abundance.

Puget Sound Region

1. Topography: Lowland plains exist between the Coast Ranges and the Cascade Mountain Range including the valley of the Chehalis River which extends westward between the Olympic Mountains on the north and the Willapa Hills on the south. Many streams and rivers empty into Puget Sound.

2. Climate: The Puget Sound has a mild, marine climate with no extreme prolonged cold or hot periods. There is a moderate rainfall occuring throughout the year.

3. Vegetation: The vegetation is similar to that of the Coastal Region.

4. Animals: The animal life is similar to that of the Coastal Region with the exception of the sea otter and whale which are more prominent along the Pacific Coast.

   Note: A water environment predominated in the Coastal and Puget Sound Regions. Such features as streams, rivers, tidelands, bays, sheltered coves, lakes, peninsulas, waterfalls, inlets, and river valleys particularly influenced the lives of the Indians who lived i these areas.

Plateau Region

1. Topography: Characteristics of the Plateau include an upland plain and a rolling basaltic area from the central to the easter region. The Columbia-Snake river system flows from the region to the Pacific Ocean.

2. Climate: There are more extremes in seasonal changes than are found in the Coastal and Puget Sound Regions. Heavy rains alternate with drought; hot summers, cold winters, and periodic high winds in open areas are common in the Plateau Region.

3. Vegetation: This is mainly grassland, with sparse coniferous and broadleaf forests in the more mountainous area. Edible berries and root vegetables are often found.

4. Animal life: There are annual runs of salmon up the major rivers. Bison were native to the area. Other animals include deer, elk, mountain goat, bear, wolf, beaver, mountain lion mink, land otter, antelope.

STUDENT LEARNING OBJECTIVE:

Student will discuss natural environment and needs of people.

ACTIVITY:

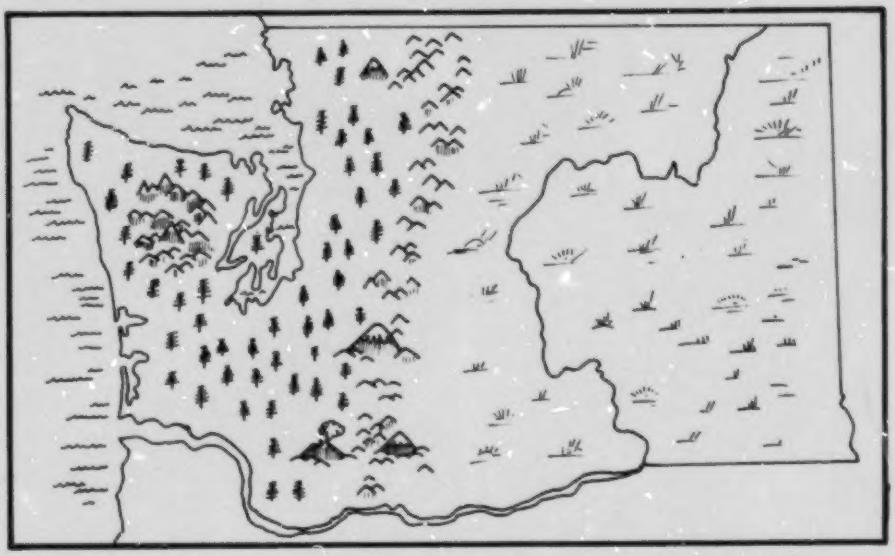


fig. 1.1

Before we start to learn about the Indians of Washington State, study the map in figure 1.1. Look at the symbols very carefully.

(1) Discuss the following questions:

1. What kind of weather would you have near the water? Near the mountains? Inland?
2. Where do you think most people would settle? Why?
3. What kinds of food do you think people would take from the land? From the waters?
4. What kind of clothing would people wear?
5. What would the people take from their land to make their homes or shelters?
6. Do you think this area would be a nice place to live? Why or why not?

This land is similar to the area of our own state. It is, therefore, like the land of the Indians who were fishermen. We will learn more about these people.

MATERIALS NEEDED:

(1) Worksheet, page 6

FOLLOW-UP:

B. NATURAL ENVIRONMENT GRADES K-3

STUDENT LEARNING OBJECTIVE:

Student will identify major features of the natural environment of Washington State.

ACTIVITY: (student worksheet)

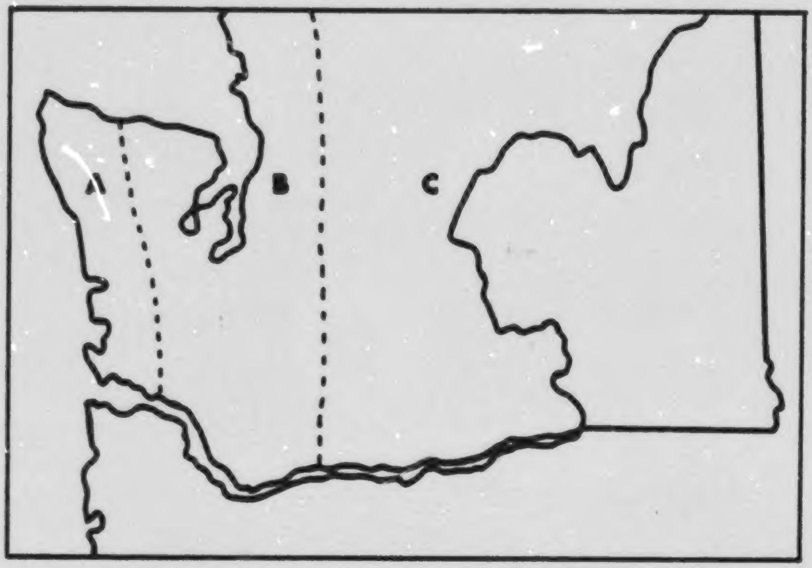


fig. 1.2

The Indians lived differently because their land was different. Think about the kind of land you see on the Coast, in Puget Sound, and on the Plateau.

(1) Use the map in figure 1.2 to complete the activities below.

1. Write about some of the things you would see in each area:

   Coast- ________________________________

   Puget Sound- ________________________________

   Plateau- ________________________________

2. Color the area of the Coast Indians red.

3. Color the area of the Puget Sound Indians green.

4. Find the area of the Plateau Indians. Color it yellow.

5. Label the Pacific Ocean and Puget Sound and color them blue.

6. Which areas receive the most rain? __________ The least? __________
7. Where would most of the trees grow? ______________________________
8. What animal life would you find in each region?

   Coast- ____

   Puget Sound- ____

   Plateau- ____

9. Why would the Coast and Puget Sound have some of the same animal and plant life?
10. Why do all three of these areas have salmon runs? __________________

    ____

MATERIALS NEEDED:

(1) Worksheet, pages 8, 9 (refer to pages 145-146 in Activities Section)

(2) Crayons or colored pencils

(3) Large wall map of Washington State (optional)

(4) Overhead projector and transparency

FOLLOW-UP:

Ask students to draw their neighborhood as it might have appeared during the period of the early life of Indians of Washington State.

C. NATURAL ENVIRONMENT

STUDENT LEARNING OBJECTIVES:

Student will identify major features of the natural environment of Washington State.

ACTIVITY: (Student worksheet)

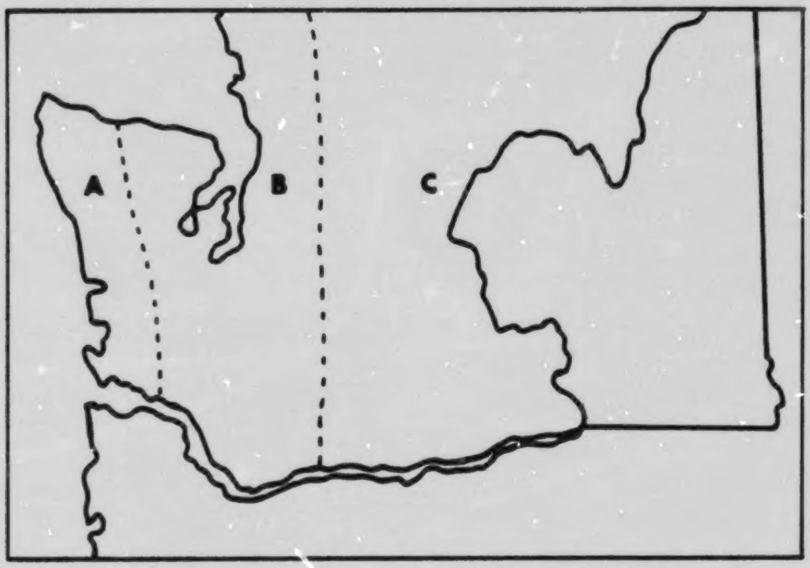


fig. 1.3

Environmental features influence where and how people live and what they do.

(1) Use the map in figure 1.3 to complete the activities below.

1. Think about the topography of our state. Write about some of the things you would see in each area:

Coast- ______________________________

Puget Sound- ______________________________

Plateau- ______________________________

2. Color the Northwest Coast Region light green.

3. Find the Puget Sound Region. Color it orange.

4. Color the Plateau Region red.

5. In which areas would rainfall be the most abundant? ____________

The least? ____________

6. Which type of vegetation would you find in each region? Write your answers below.

Coast- ____________

Puget Sound- ____________

Plateau- ____________

7. List the animal life that would inhabit each area.

Coast- ____________

Puget Sound- ____________

Plateau- ____________

8. Why would the Coast and Puget Sound have some of the same animal and plant life? ____________

9. Why do all three of these areas have salmon runs? ____________

____

MATERIALS NEEDED:

(1) Worksheet, pages 10, 11 (refer to pages 147-148 in Activities Section)

(2) Crayons or colored pencils

(3) Large wall map of Washington State (optional)

FOLLOW-UP:

Ask students to describe land forms, water forms, climate vegetation, and animal life of their local area. A class chart could be used to summarize the content.

Suggested format:

	Coastal Region	Puget Sound Region	Plateau Region
land forms			
water forms			
climate			
vegetation			
animal life			

(chart reproduced on full page in Activities Section, p. 155)

D. NATURAL ENVIRONMENT

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will be able to define the term environment.

ACTIVITY: First have students list those things they see daily in their neighborhood and on the way to school. From this list:

(1) Discuss ways in which students' neighborhoods and towns have changed

(2) Discuss and define the term environment.

(3) Have students begin their picture dictionaries.

a. Include such words as environment, tribe, reservation, etc.

b. Have students add other words as they continue their study. (see glossary)

MATERIALS NEEDED:

(1) Individual notebook, either made or purchased

(2) Pencil

(3) Reference dictionaries

FOLLOW-UP:

Develop the concept of environment. Explain to students how their observations can be combined into the term environment.

E. NATURAL ENVIRONMENT

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will be able to define the term environment and distinguish between natural and man-made environments.

ACTIVITY:

(1) Discuss and define the following terms:

environment

natural environment

man-made environment

(2) Have students illustrate with drawings, magazine pictures, etc., examples to define these terms.

MATERIALS NEEDED:

(1) Paper, pencil

(2) Crayons, colored pencils, markers

(3) Construction paper, magazines

(4) Bulletin board materials

FOLLOW-UP:

(1) Ask students to think about what has happened to the Indians of Washington State and their environment.

(2) Have students write two predictions on how this state will change in twenty years.

F. NATURAL ENVIRONMENT

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will complete map activities using early history of Washington State.

ACTIVITY: (enrichment)

(1) Using an outline map of Washington State, ask students to trace the routes of the early explorers, identify the areas explored and name the landmarks.

(2) Divide the students into groups representing the following:

Indians
Explorers
Fur trappers and traders
Missionaries
Miners
Stockmen
Farmers
United States Army Personnel
United States Government Officials

(3) Ask students to describe how people in each group would view the land. What features they would consider to be valuable, etc.

MATERIALS NEEDED:

(1) Outline map of Washington State for each student, pages 136, 137, 149 or one wall map

(2) Additional information, page 113, 114, 115

(3) Paper, pencil

FOLLOW-UP:

Have student locate and label communities and geographic features in Washington State which have Indian names, pages 104, 105, 106.

TOPIC: **NATURAL ENVIRONMENT AND BASIC NEEDS OF PEOPLE**

CONTENT:

How did the Indians of Washington State utilize the natural environment to satisfy their basic physical needs?

Generalization: Human beings in all times and places shape their beliefs and behavior in response to the same basic human problems and needs.

The choices made by people in adapting to (or in adapting) their environment depend on: characteristics of the physical environment, knowledge, skills, cultural values and social organization.

Physical Needs

Food--fish, game, vegetables, fruits, fishing, hunting, gathering techniques, preparation of food and food preservation.
Shelter--longhouse, mathouse, tepee, earth lodge, etc.
Clothing--bark clothing
skin clothing,
construction and decoration
Transportation--basic canoe types
Communication--trade patterns, practices
Recreation--arts, crafts, games
Technology--tools, skills, knowledge.

A. NATURAL ENVIRONMENT AND BASIC NEEDS OF PEOPLE

STUDENT LEARNING OBJECTIVE:

Student will discuss basic physical needs of Indian and non-Indian peoples.

All people have certain physical needs in common such as: Food, water, shelter, and health care. Lead students in exploring the common physical needs of Indians from several regions.

ACTIVITY:

(1) Ask questions dealing with the basic physical needs of all people.

(2) Compile list of physical needs.

(3) Post list for easy reference during Indian study.

(4) Discuss many ways in which Indians from all three regions met their needs.

MATERIALS NEEDED:

(1) Paper, pencil (if written activity)

(2) Chalk, chalkboard

(3) Tagboard, felt markers

FOLLOW-UP:

B. NATURAL ENVIRONMENT AND BASIC NEEDS OF PEOPLE

GRADES K-3/4-6

STUDENT LEARNING OBJECTIVE:

Student will recognize the relationship between physical needs and environment.

ACTIVITY: (student worksheet)

What do we use from our natural environment?

(1) Classify the following things using the chart below:

HORN
SALMON
STONE TOOLS
CATTAIL
SEAWEED
CEDAR BARK

BERRIES
CANOES
ARROW POINTS
ROOTS
TOTEMS
DEER

BISON
CLAMS
ELK
SHELLS
LONGHOUSE
SKINS

trees	earth	water	animals

(2) Discuss.

MATERIALS NEEDED:

(1) Worksheet, page 13 (refer to page 156 in Activities Section)

(2) Pencil

FOLLOW-UP:

C. NATURAL ENVIRONMENT AND BASIC NEEDS OF PEOPLE

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will become acquainted with resource materials for Indians of Washington State.

ACTIVITY:

(1) Display reference materials in the classroom.

(2) Have students work in pairs to locate information relating to Indian life.

  (a) Set time limit for activity.

  (b) Have students share information with group.

MATERIALS NEEDED:

(1) Books, maps, etc. for grade level

(2) Paper, pencil for notes

FOLLOW-UP:

Have students work on individual projects and reports.

D. NATURAL ENVIRONMENT AND BASIC NEEDS OF PEOPLE

GRADES K-3/4-6

STUDENT LEARNING OBJECTIVE:

Student will display knowledge and understanding of others.

ACTIVITY: (This cultural-awareness activity could be given verbally to younger students.)

(1) Give survey

1. Do you want to learn about people who are different from you?

yes   don't know   no

2. Do all children in our country have the right to go to school?

yes   don't know   no

3. Do Americans have different colors of skin?

yes   don't know   no

4. Do you think Americans speak different languages?

yes   don't know   no

5. Should everyone learn to speak another language?

yes   don't know   no

6. Do Americans eat different kinds of food?

yes   don't know   no

7. Do you like to meet all kinds of people?

yes   don't know   no

8. Where do you learn most about other people?

friends   parents   T.V.   books   school

Scoring- Give a possible three points for each question with a yes response, two for don't know and one for no.

(2) Discuss.

MATERIALS NEEDED:

(1) Worksheet, page 21 (refer to page 157 in Activities Section)

(2) Pencil

FOLLOW-UP:

Invite foreign exchange students from high school to discuss cultural similarities and differences.

E. NATURAL ENVIRONMENT AND BASIC NEEDS OF PEOPLE

GRADES K-3/4-6

STUDENT LEARNING OBJECTIVE:

Student will display knowledge and understanding of Washington State Indians.

ACTIVITY: (This pre-test could be given verbally to younger students.)

(1) Give pre-test.

1. The first people to live in America were:

the pilgrims
the explorers
the Indians

2. The term "potlatch" is most like a:

party
a latch
a type of food

3. An Indian reservation is most like:

a town
an apartment
a ceremony

4. All Indians live in tepees.

yes
no
don't know

5. Most American Indians were friendly with the early settlers.

yes
no
don't know

6. American Indians lived in a way that showed care for the land.

yes
no
don't know

7. There are fewer than twenty tribes of American Indians living in this country today.

yes
no
don't know

8. Name as many Indian tribes living in Washington State as you can.

(2) Discuss
(3) Also give as post test when unit is complete.

MATERIALS NEEDED:

(1) Worksheet, page 23 (refer to page 158 in Activities Section)

(2) Pencil

FOLLOW-UP:

TOPIC: FOOD

CONTENT:

There was usually plenty to eat in the Coastal and Puget Sound Indian house. The shelves below the rafters were piled with dried fish, meat, roots and berries and with fish oil which served as cream, butter and salad dressing. A family could live well for weeks, and even give feasts, without going outside the house. During summer the family moved from camp to camp, living completely on each kind of fresh meat or vegetable food they found available. Their ways of cooking were the same as those of the modern housewife: broiling, baking and boiling.

Broiling was the method for cooking fresh foods. It took little time and required no more equipment than a few green sticks with pointed ends. On these a fresh fish or a strip of meat could be propped before the embers. The Indian often used no salt; but when they wanted salt, they used sea water or seaweed which was not to be found at inland camps.

Baking was more elaborate. This, too, was a method of outdoor cooking, since it required a deep pit. This pit was the Indian version of a fireless cooker. Baking was done by heating stones in a pit, then laying the food on the stones, perhaps covered with leaves to give moisture, and adding more earth. The hard camas roots had to be baked in a pit of this sort for two or three days, but bundles of salmonberry shoots cooked in ten minutes. Large roasts of meat could cook in an hour. With some tough roots, the women might pour a little water into the pit, so that the process was steaming rather than baking. It was usually a slow process but it brought the food out beautifully tender, with all its flavor preserved.

Boiling was an indoor method used mostly for dried foods. It was the method usually used in the winter, when the housewife was at home, with all her equipment around her, for boiling needed extensive equipment. Indians had no pots yet they heated water without putting it over the fire. Stones were heated in the fire, then dropped into cold water. If the stones were hot enough and if new stones were added as soon as the first ones cooled, water could be boiled in this way in a fairly short time. The pot used by the Indian housewife was sometimes a hard, tightly woven basket, or a wooden box. Some women did their cooking in a boat shaped wooden tray.

In the Plateau Region, traditional foods are still used about the same way they were originally. First Food Feasts are held to give thanks to the Creator for bringing another season of salmon, roots and berries.

Roots are dug from early spring through late summer. Fruits, especially huckleberries, are harvested summer and fall. Hunting and fishing occur year round. The foods are eaten fresh, but also large amounts are preserved by drying.

The blue camas continues to be harvested in all three regions. It grows in damp places on the prairies and the blue blossoms must be observed at the time they bloom in order to avoid selecting the deadly white or green-flowering camas. They are harvested at the seed pod stage. They are peeled and may be eaten fresh, or dried in the sun for year-round use. Often they are subjected to a barbecue treatment; they are cooked buried in a pit for about two days. Flavor develops according to the kind of firewood and seasonings used.

Pemmican was made by pounding together meat (salmon, elk, deer) and dried berries. Fish oil was then added to make small cakes to be stored in deer-skin bags. Pemmican lasted a long time and remained tasty and nutritious.

TOPIC: FOOD

CONTENT:

Coastal Region:

Vegetation- There is an abundant variety of edible berries and root vegetables such as camas and wapato (a potato-like root). Seaweed growing along the saltwater is often found.

Animal life- Sea life includes five species of salmon which make annual runs up the rivers--also halibut, cod, herring, smelt, mollusks, seal, sea lion, sea otter, porpoise, whale. Deer, elk, mountain lion, mink, land otter, and water fowl are also in abundance.

Puget Sound Region:

Vegetation- The vegetation is similar to that of the Coastal Region.

Animal life- The animal life is similar to that of the Coastal Region with the exception of the sea otter and whale which are more prominent along the Pacific Coast.

Plateau Region:

Vegetation- Edible berries and root vegetables are often found such as camas, wapato, bitter root, wild celery and carrots.

Animal life- There are annual runs of salmon up the major rivers. Bison were native to the area. Other animals include deer, elk, mountain goat, bear, wolf, beaver, mountain lion, mink, land otter, antelope.

A. FOOD

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

The student will identify water environment as a source of food.

ACTIVITY:

(1) Discuss the water environment (rivers, tidelands, bays, lakes, etc.) of the Coast, Puget Sound and Plateau Regions as a source of food.

(2) Make a chart of the varieties and preparations of these foods.

MATERIALS NEEDED:

(1) Map of Washington State to review waterways, page 137

(2) Tagboard and felt markers, pencils

(3) Listing of foods, page 26

FOLLOW-UP:

B. FOOD

STUDENT LEARNING OBJECTIVE:

Student will recognize the amount of time it takes to meet the basic need for food.

ACTIVITY:

(1) Ask the questions:

"How long will it take to grind meat and berries into pemmican?"

"How many people should be involved in this process?"

(2) Using two stones, a large flat one and a small round one demonstrate the grinding of corn (substitute for pemmican).

(3) Let children experiment working in groups.

(4) Let children discover that an "assembly-line" approach is the most practical.

MATERIALS NEEDED:

(1) Two stones for each group, if possible. Otherwise, let students take turns.

(2) Corn containers.

FOLLOW-UP:

(1) Share corn grinders from museum materials.

(2) Ask question, "In the State of Washington, which region had the most use for pemmican? Why?"

(3) Use the ground corn in a food product.

C. FOOD

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will identify useful plants from his/her local area.

ACTIVITY:

(1) Take a trip to an area where students may obtain specimens of plants or bring specimens to class which were useful to early Indians.

(2) Invite a resource person to the classroom to help identify and discuss uses of these plants (i.e. roots, berries, greens, seeds, etc.).

NOTE: Resource person could come to the classroom before trip, as well.

MATERIALS NEEDED:

(1) Specimens

(2) Listing, page 30

(3) Sacks

(4) Digging tools

FOLLOW-UP:

(1) Make a food product such as granola (if possible) from the specimens gathered.

(2) Discuss plants used by Indians today.

D. FOOD

STUDENT LEARNING OBJECTIVE:

Student will discuss plants useful to Washington State Indians.

ACTIVITY: (student worksheet)

(1) Discuss the food products on this page. Be sure to identify parts of figure 1.4.

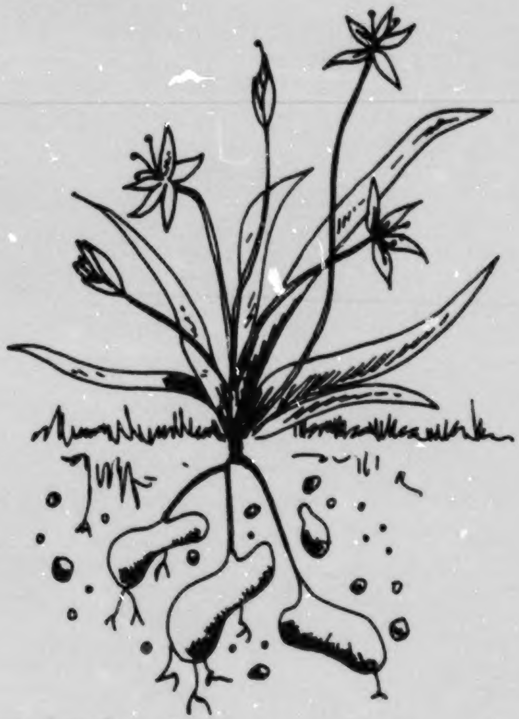


fig. 1.4 (Camas Root)

ROOTS:
- wapato (wild potato)
- brake fern
- dandelion
- sunflower
- cattail
- some trees
- skunk cabbage
- CAMAS ROOT

SEEDS:
- hazel nut
- acorn

BERRIES:
- salmonberry
- huckleberry
- blackberry
- raspberry
- strawberry

GREENS:
- horsetail
- wild celery

(2) Discuss these questions:

"How many of these foods have you tasted? "

"How did these people depend upon their land for survival?"

MATERIALS NEEDED:

(1) Worksheet, page 30 (full page worksheet -- page 159 in Activities Section)

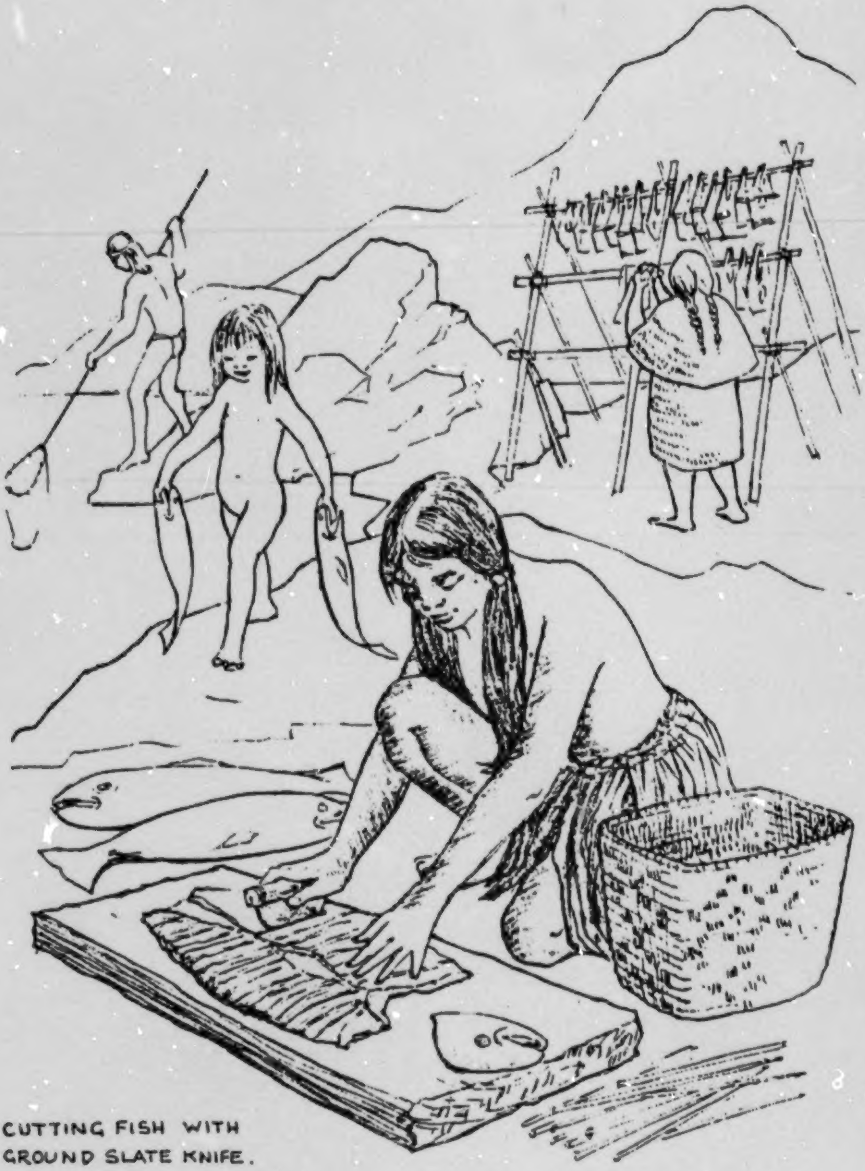
(2) Additional resources

FOLLOW-UP:

(1) Prepare some of these foods for tasting.

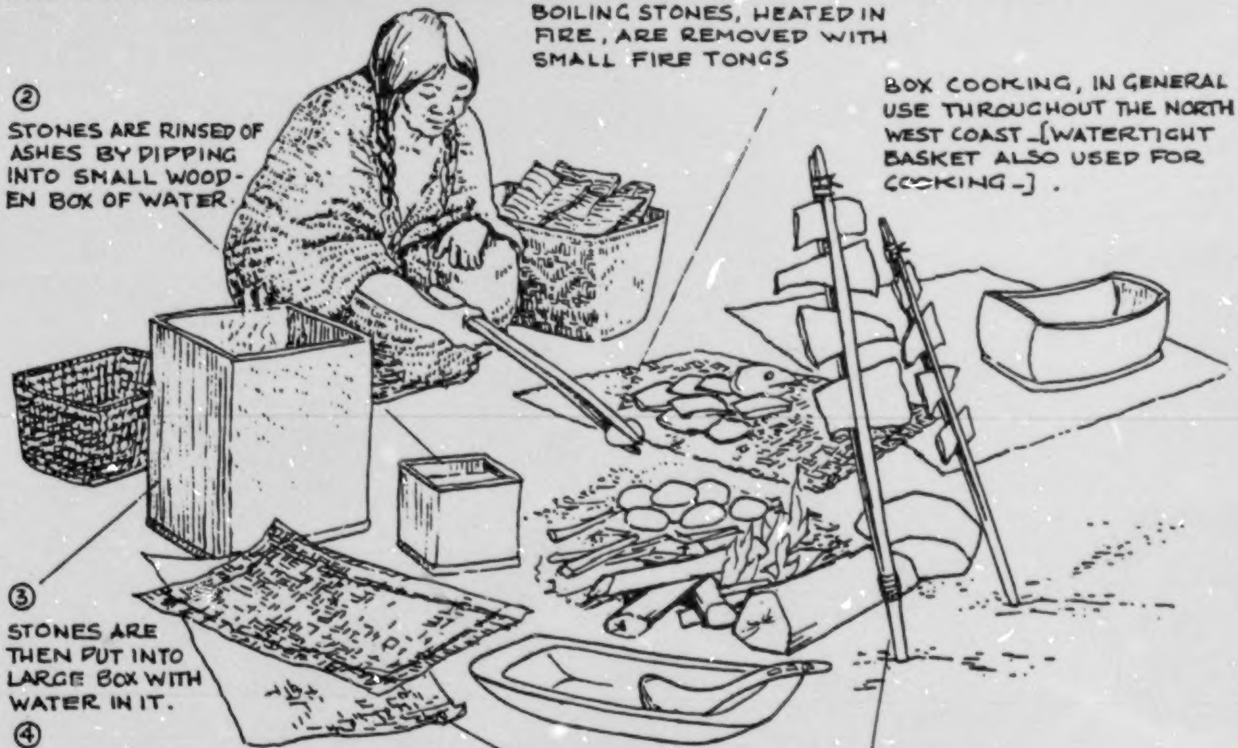
(2) Note Potlatch on page 99, 100, 219 for coordination.

(3) Note recipe on page 116 and 117 for coordination.



CUTTING FISH WITH
GROUND SLATE KNIFE.

BOX COOKING -



① BOILING STONES, HEATED IN FIRE, ARE REMOVED WITH SMALL FIRE TONGS

② STONES ARE RINSED OF ASHES BY DIPPING INTO SMALL WOODEN BOX OF WATER.

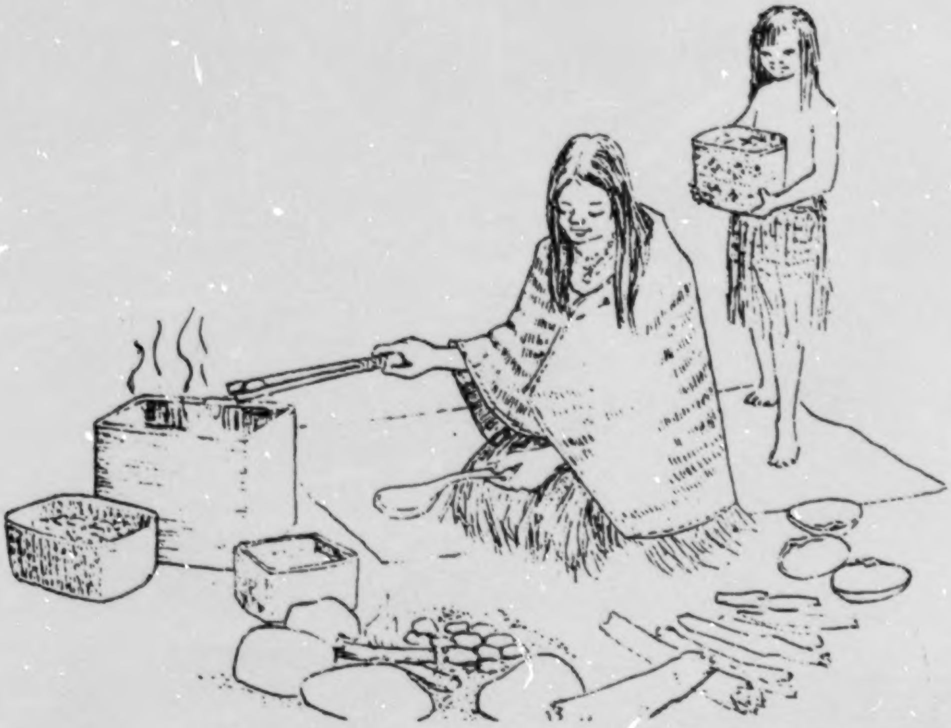
③ STONES ARE THEN PUT INTO LARGE BOX WITH WATER IN IT.

④ WHEN WATER BOILS, FISH PIECES ARE PUT IN, SOMETIMES CONTAINED IN AN OPENWORK BASKET.

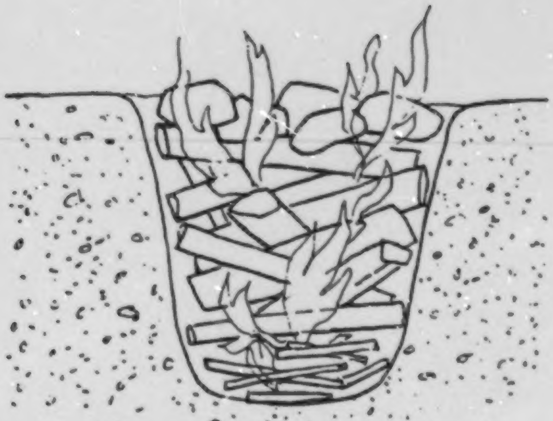
⑤ BOX IS COVERED WITH MATS TO HOLD IN HEAT AND STEAM.

BOX COOKING, IN GENERAL USE THROUGHOUT THE NORTH WEST COAST - [WATERTIGHT BASKET ALSO USED FOR COOKING -] .

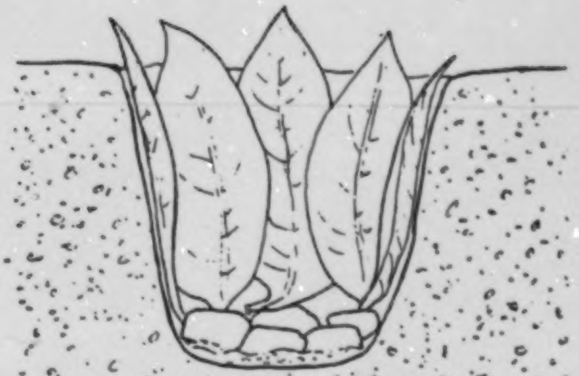
FISH PIECES ROASTING BY FIRE.



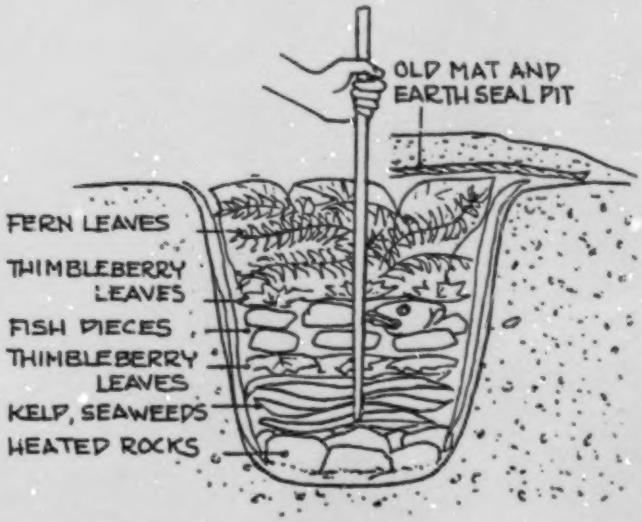
STEAM PIT COOKING



① PIT DUG IN THE EARTH IS FILLED WITH WOOD, SET ALIGHT AND STONES ADDED.

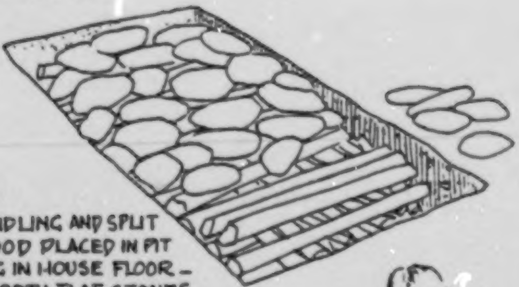


② WHEN FIRE BURNS DOWN, SIDES OF PIT ARE LINED WITH SKUNK CABBAGE LEAVES. [OTHER LARGE LEAVES ALSO USED]

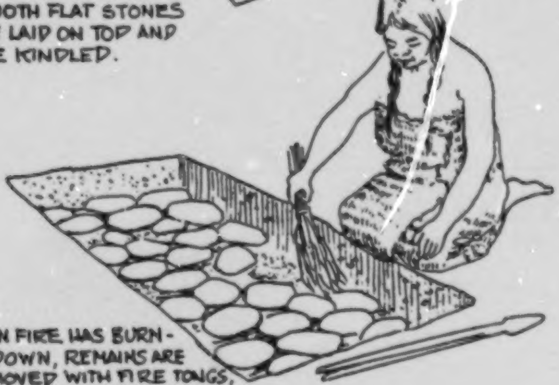

OLD MAT AND EARTH SEAL PIT
FERN LEAVES
THIMBLEBERRY LEAVES
FISH PIECES
THIMBLEBERRY LEAVES
KELP, SEAWEEDS
HEATED ROCKS

③ PIT IS FILLED AS ABOVE - STICK INSERTED AND WITHDRAWN, THEN WATER POURED DOWN HOLE ONTO HOT ROCKS - ④ PIT IS SEALED, STEAM BUILDS UP AND COOKS FOOD - THIS METHOD ALSO GOOD FOR SHELLFISH, ROOTS, BULBS -

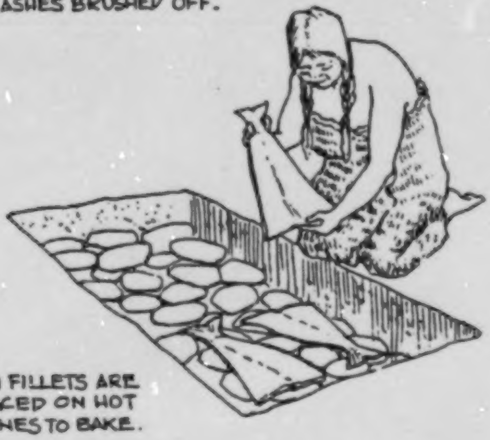
ROCK OVEN



①
KINDLING AND SPLIT WOOD PLACED IN PIT DUG IN HOUSE FLOOR – SMOOTH FLAT STONES ARE LAID ON TOP AND FIRE KINDLED.



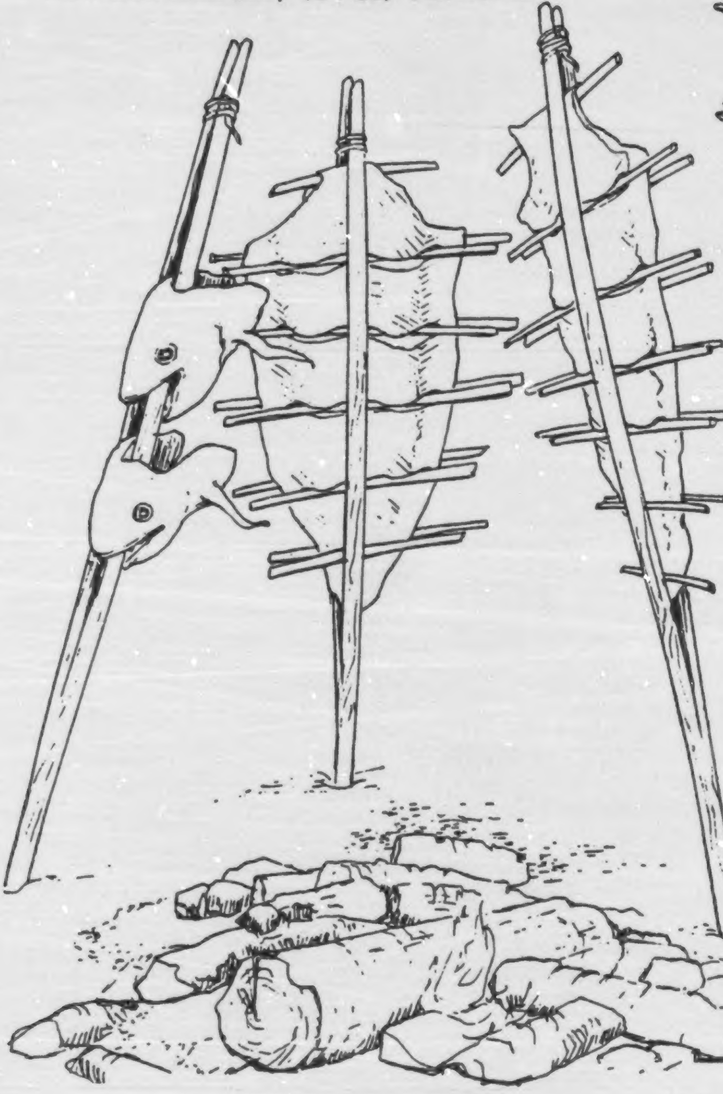
②
WHEN FIRE HAS BURNED DOWN, REMAINS ARE REMOVED WITH FIRE TONGS, STONES LEVELLED DOWN AND ASHES BRUSHED OFF.



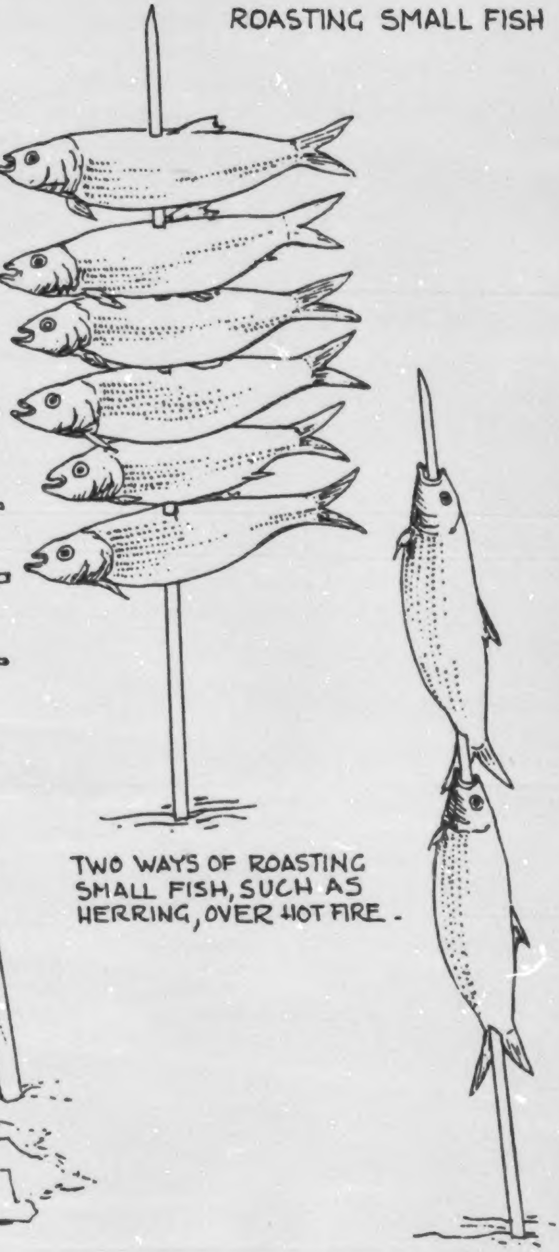
③
FISH FILLETS ARE PLACED ON HOT STONES TO BAKE.

ROASTING SALMON.

FISH IS HELD FIRMLY IN ROASTING TONGS - SHARPENED END IS STUCK INTO GROUND, LEANING TOWARD FIRE - WHEN COOKED ON ONE SIDE IT IS TURNED AROUND. VARIOUS METHODS ARE USED TO HOLD FISH OPEN.

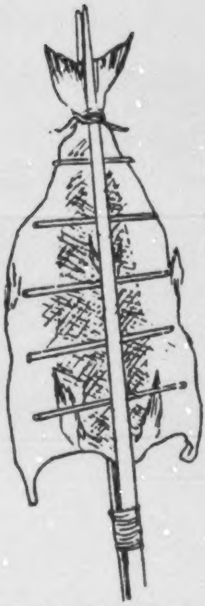


ROASTING SMALL FISH

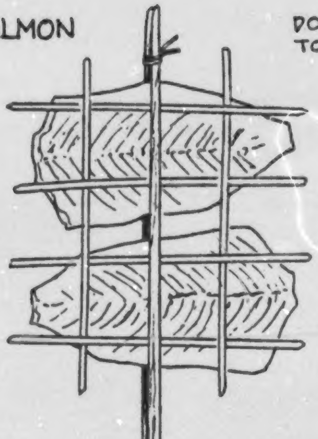


TWO WAYS OF ROASTING SMALL FISH, SUCH AS HERRING, OVER HOT FIRE.

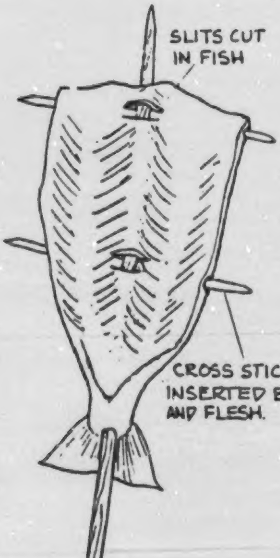
ROASTING SALMON



HORIZONTAL STICKS ON BOTH SIDES - TAIL NOT REMOVED.

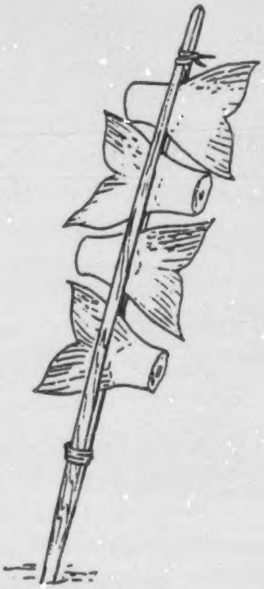


DOG SALMON ON ROASTING TONGS.

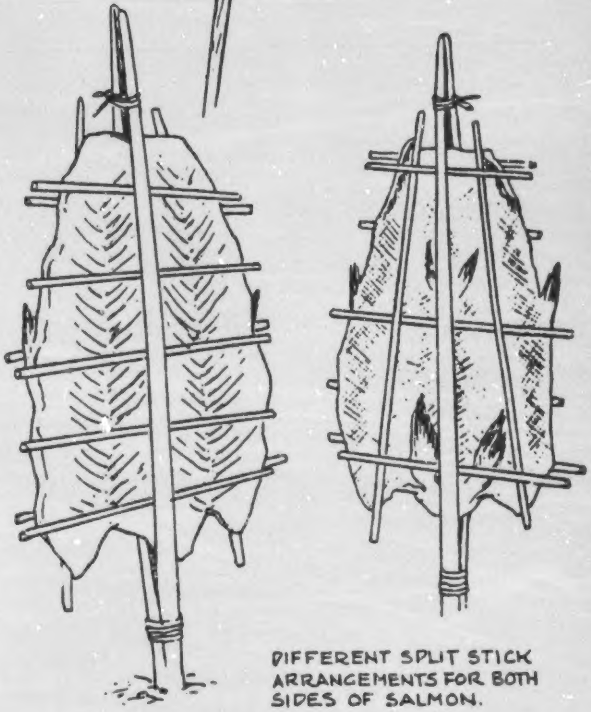


SLITS CUT IN FISH

CROSS STICKS INSERTED BETWEEN SKIN AND FLESH.



COHO SALMON - TAILS ROASTED ON TONGS UNTIL BLACKENED, KEPT WARM OVER FIRE FOR SNACKS



DIFFERENT SPLIT STICK ARRANGEMENTS FOR BOTH SIDES OF SALMON.

D. FOOD

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will become familiar with native foods in his/her region.

ACTIVITY: (enrichment)

(1) Have students make a list of resources (people to interview, books, etc.) concerning edible foods for their region.

MATERIALS NEEDED:

(1) Access to library materials

FOLLOW-UP:

Have students select best resources and report to class.

TOPIC: **FOOD (PAINT AND DYE)**

CONTENT:

All tribes in Washington State had special knowledge of roots, bark and berries which produced color when blended with salmon eggs, oil or water.

The Coast people produced black by burying grass and cedar strips in the mud of ocean salt marshes.

Oregon grape root, when boiled, produce a yellow. Boiled alder bark, made a red dye. Clay from different land areas produced different colors of red, blue and white.

A. FOOD (PAINT AND DYE)

GRADES K-3/4-6

STUDENT LEARNING OBJECTIVE:

Student will experiment with food used as a dye.

ACTIVITY:

(1) Have students use a beet to make dye.

(2) Have students squeeze raspberries, blueberries, strawberries to make individual dyes.

(3) Have the students use the juice of boiled onions as a paint.

(4) Have students experiment with all of the above on cloth.

MATERIALS NEEDED:

(1) Beets

(2) Berries

(3) Onions, water, pan, heat source

(4) Brush

(5) Containers

FOLLOW-UP:

TOPIC: **SHELTER**

CONTENT:

The longhouse was the permanent housing for the Coast and Puget Sound Indians during the winter months when the weather was cold and rainy. Longhouses accommodated large numbers of families.

Cattail mathouses were temporary structures used by the Coast and Puget Sound Indians during the summer months. Mats were made from cattail or cedar bark strips woven together. These temporary shelters were used when he Indians traveled to gather materials and foods of all kinds.

The permanent winter home of the Plateau Indians was the earth lodge. It was built near a cliff and was a hole in the earth covered with poles, sod and grass.

Plateau Indians also had a temporary shelter called a mat lodge. It could be transported from place to place because the mats were made from tule, cattail, reed or rushes.

The tepee evolved in the Plateau Region after the introduction of the horse in the 1700's. This temporary structure was cone-shaped and constructed with poles and buffalo skins.

(See figures 1.5, 1.6, 1.7.)

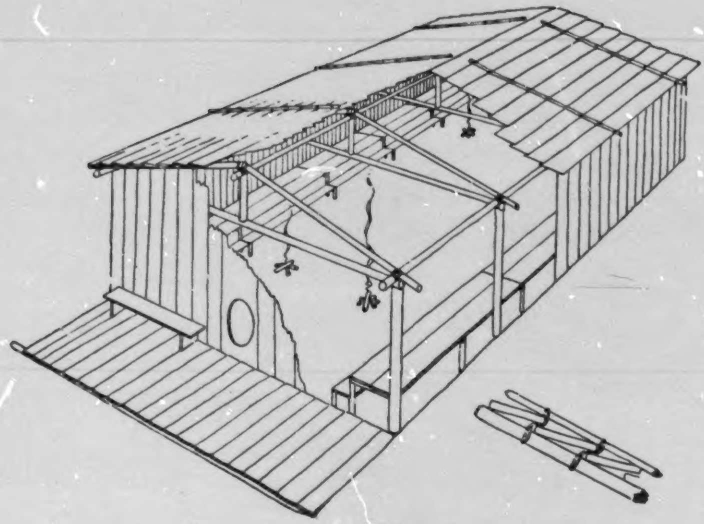


fig. 1.5

Coastal and Puget Sound Regions:

Longhouse-permanent dwelling (see fig. 1.5)

Cattail Mathouse-temporary dwelling

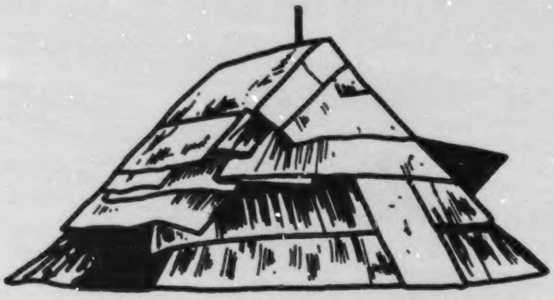


fig. 1.6

Plateau Region:

Earth Lodge-permanent dwelling

Mat Lodge-temporary dwelling (see fig. 1.6)

Tepee-(see fig. 1.7)

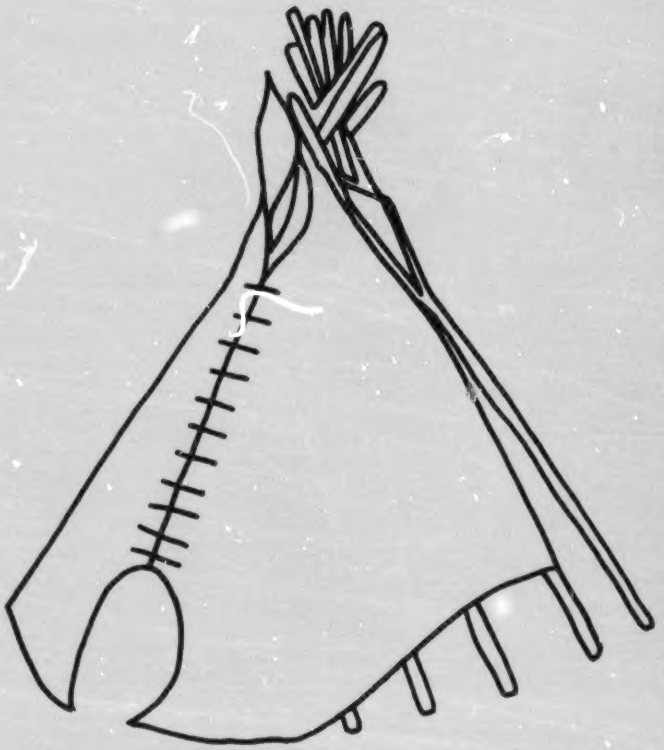


fig. 1.7

A. SHELTER

STUDENT LEARNING OBJECTIVE:

Student will distinguish housing-types used by Washington State Indians.

ACTIVITY:

(1) Discuss the terms longhouse, mathouse, and tepee.

(2) Have students add these terms to their picture dictionaries.

(3) Ask the question, "How did weather determine selection of a house?"

(4) Ask, "Which shelters were permanent?" "Which shelters were temporary?"

MATERIALS NEEDED:

(1) Reference materials with illustrations of housing types (pages 160-163 in Activities Section)

(2) Student picture dictionaries

(3) Pencil

FOLLOW-UP:

(1) Discuss the idea of many people living together in one dwelling. (i.e., longhouse)

(2) Ask students to make a list of rules for living together in a longhouse.

(3) Discuss the reasons for each rule and compare them with rules students have in their own homes.

(4) Discuss modern uses of these shelters.

TOPIC: **CLOTHING**

CONTENT:

Clothing was fairly well standardized in the Coast and Puget Sound Regions, though there were differences owing to changes in weather or indicating social status. In mild seasons men wore a robe or blanket thrown over the back and fastened across the chest with a string. The women wore cedar bark skirts that were about knee-length, strung on a cord and fastened with several rows of twining. Upriver women whose husbands did a great deal of hunting, had the same shaped skirt in buckskin. Most women had some sort of upper garment, either for rain or for special occasions. This might be a short poncho or even a sleeveless jacket.

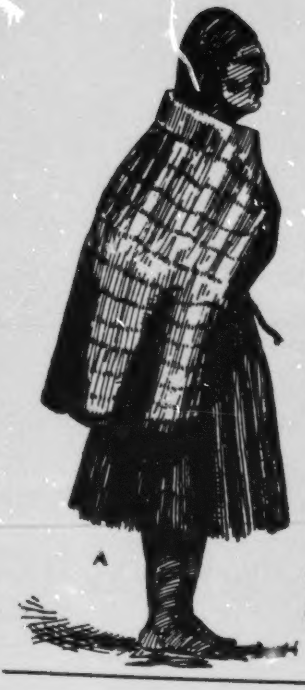
The clothing in the Plateau Region was provided by the hides of deer, cured into buckskin. Thicker layers of otter, coyote, beaver, mink, bear, goat and groundhog skins were also used for clothing.

Men hunted the animals and skinned them, but it was women's work to tan and sew the hides into clothing.

Children and adults dressed alike. The buckskins were decorated with a selection of porcupine quills, shells, paint, horsehair embroidery, bone beads or feather quills.

Some tribes used the outer bark of sage brush and wove it into material for skirts for the women. The bark of willow and cedar trees was also used for skirt material.

CEDARBARK CLOTHING


A

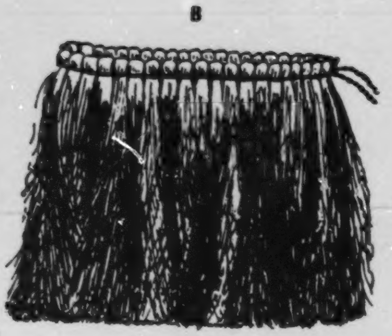

B

Figure A shows a woman dressed in cedarbark, with twined rain cape and fringed skirt.

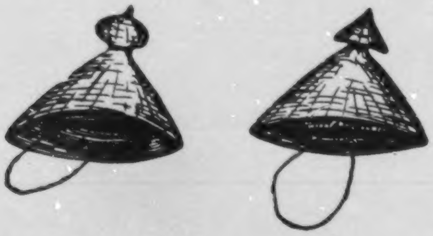
Her cape, in this case, is cut as an oblong, with one rounded edge, (the top). It might be a segment of a circle, a long strip with a hole in the middle, or a cone shape, the wearer's head coming through the small end. The wrap was laid in place to form one of these shapes and then put together with rows of twining. In rough capes, the warp was cattail or tule, with twining three or four inches apart. In better ones, it was finely shredded cedarbark, with nettle cord twining, less than an inch apart. The neck might be edged with fur.

Figure B shows the skirt, made of soft, narrow strips of bark, one-fourth inch wide and 3 or 4 feet long. These were doubled over a nettle string cord and fastened in place with two or three rows of twining. The cord over which the fringe was doubled was left long and tied at the side. The skirt hung about to the knees and was usually longer in the back.

HATS

The hats of the Northwest coast were unique; they were worn only on the coast of Washington. They look so like Chinese coolie hats that some have wondered if they were copied from specimens washed up from shipwrecked junks in the years before white men arrived.

The illustration, from the Quinault, shows a complicated form, with the inner skull cap and outer cone-shaped hat joined at the top where the knob is.



A. CLOTHING

STUDENT LEARNING OBJECTIVE:

Student will identify the many uses of buffalo to meet physical needs.

ACTIVITY:

(1) Have students list parts of the buffalo that could be used to meet physical needs of food, shelter, clothing, transportation, communication, recreation and technology.

(2) Have students describe uses for each part they have listed.

MATERIALS NEEDED:

(1) Provide picture of a buffalo

(2) Pencil, paper

FOLLOW-UP:

(1) Have students discuss how many non-food uses there are for the buffalo.

(2) Have students discuss which part of the buffalo was the most useful.

TOPIC: CLOTHING (BASKETRY)

CONTENT:

There are many basketry techniques, along with variations in application and decoration.

Baskets fall into two main categories--they are either woven or sewn.

A woven basket makes use of horizontal elements, called the weft, and vertical elements, called the warp. (See fig. 1.8.)

A sewn basket is generally referred to as "coiled." The sewn basket is easily recognizable because of its distinct starting point or center located at the bottom of the basket. (See fig. 1.9.)

All regions used basketry knowledge to meet their physical needs. Some of these needs are as follows:

Food-containers for storage and gathering

Shelter-mats for housing

Clothing-skirts, capes, hats

Transportation-bailers (for bailing water from canoes)

Communication-trade items

Recreation-crafts

Technology-transfer of basketry knowledge from generation to generation

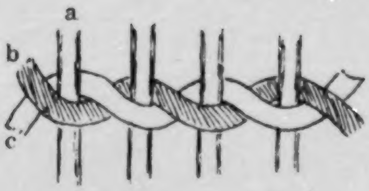


fig. 1.8

woven method

a. warp

b., c. weft

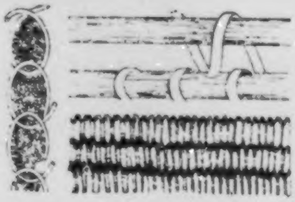
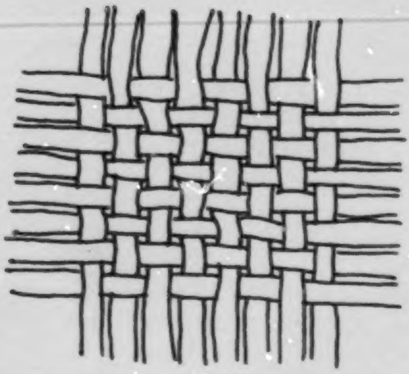


Fig. 1.9

sewn method (coiled)



Plaiting--Checker Weave

53

A. **CLOTHING** (BASKETRY) GRADES K-3/4-6

STUDENT LEARNING OBJECTIVE:

Student will identify basketry techniques and materials used by Washington State Indians.

ACTIVITY:

(1) Invite resource person to share basketry and materials

(2) Discuss presentation.

MATERIALS NEEDED:

(1) Guidelines, page 135

(2) Table and chairs for presenter

FOLLOW-UP:

Have students write thank you letters.

B. CLOTHING (BASKETRY)

GRADES K-3/4-6

STUDENT LEARNING OBJECTIVE:

Student will experiment with weaving techniques.

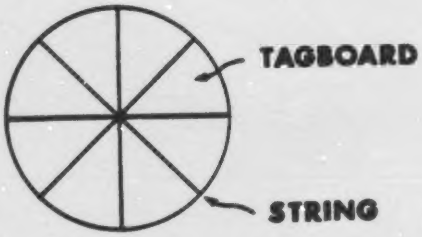
ACTIVITY:

(1) Share basketry samples with students.

(2) Have students identify materials and techniques.

(3) Have students weave with raffia.

i.e.



MATERIALS NEEDED:

(1) Baskets from private collections or Thomas Burke Memorial Museum items

(2) Tagboard

(3) Raffia, string

FOLLOW-UP:

C. CLOTHING (BASKETRY)

STUDENT LEARNING OBJECTIVE:

Student will discuss and write about process of acquisition of skills.

ACTIVITY: (enrichment)

(1) Discuss these questions:

"What skills do you have?"
"How did you acquire them?"
"What skills would you like to acquire?"
"How do you plan to do this?"
"How do all people acquire skills?"

(2) Have students write about these questions:

"How did the Indians of Washington State acquire the basketry skills they possessed?"

"How are basketry skills taught today?"

MATERIALS NEEDED:

(1) Paper, pencil

FOLLOW-UP:

Have students find examples of basketry in other cultures worldwide.

TOPIC: TRANSPORTATION (CANOES)

CONTENT:

The Indian's canoe was a necessity for obtaining his living. Without it, he would have had no chance to trade, to visit or to go to war. People often think of an Indian canoe as being made of birchbark but the Northwest Indians never saw such a canoe, nor would it have been much use to them in the rough waters of the Pacific Ocean.

The canoes of the Coast and Puget Sound Region were dug out of the trunks of cedars, which were sometimes fifty feet long and six or eight feet wide. The largest canoes could carry eight to ten thousand pounds or twenty to thirty people. On the beach before an Indian village, you might see five or six different kinds drawn up, turned over and covered with mats to protect them from the sun. Those that the men were using might be floating in the cove, tied to a sharp-pointed paddle which was driven into the ground for a stake. They made the sharp-ended canoes for rough water and blunt-ended ones for still water. The sharp-ended canoe cut through the water like a wedge or a yacht; the blunt ended one pushed the water away like a scow or ferryboat. The sharp-ended canoes were used by the whalers and ocean travelers who needed large heavy craft, able to breast high waves.

The smaller canoes were used for river work and fishing. They were of the same general construction as the larger ones.

The blunt-ended canoe was for upriver people. It must have been invented for sliding over sandbars and being poled and pushed through little streams. It was shallow and round-bottomed and looked much like a tray. The ends of this canoe were cut straight across and were carved or built out into little platforms where a man could stand to spear fish, looking straight down into the water; while another man paddled from the middle of the boat. The non-Indian called the blunt-ended canoe a "shovel nose."

Canoes in the Plateau area were sometimes made from the bark of the white fir, with ribs of bluewood. The dugout canoe in this region was made from yellow pine. The dugout was about two feet wide and 12 to 30 feet long.

Paddles were made from yew or maple wood and polished smooth with sharkskin. The sketch shows how some were pointed at the end, so that they could be dug into the beach or bank to hold the canoe. Others were notched, so as to fit over a rope when the canoe was being towed.

(See fig. 1.10)

CANOE SHAPES AND PADDLES

Northwestern canoe shapes:

(A) Sea-going canoe, 30 to 50 feet long. Cross section as at (G) below. Note the "sitting pieces" sewed on at bow and stern.

(B) Freight canoe for rivers. Shorter and shallower than (A).

(C) Hunting canoe, about 10 feet long. The cross section in the center is like (G) but at the bow the hull is sharpened so that it practically has a keel.

(D) Shovel-nose canoe, for rivers, flat and shallow. Cross section at (H).

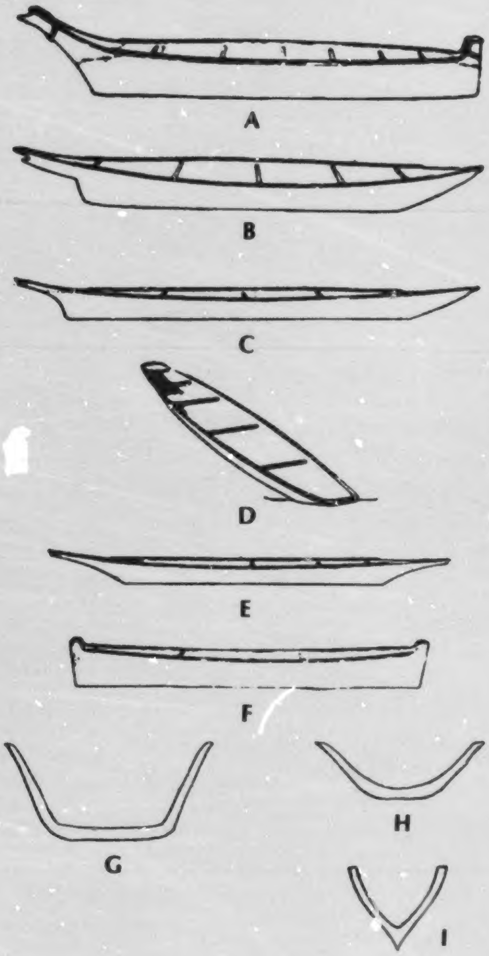
(E) One-man canoe for duck hunting. Sharp cutwater at bow and stern as in figure (I).

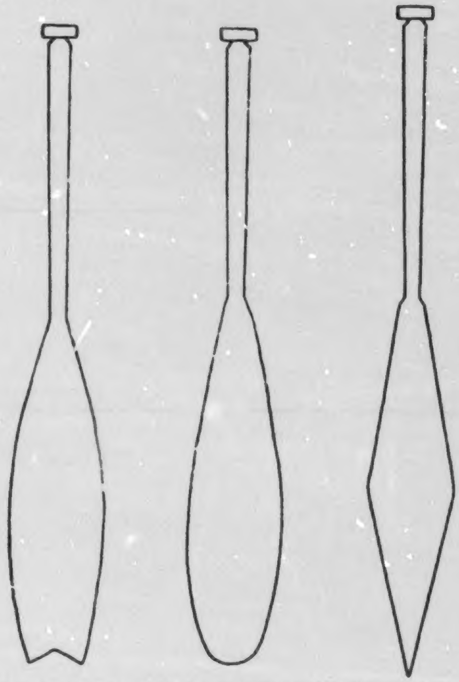
(F) Knock-about canoe used for sealing and, recently, for racing.

(G) Cross section of (A), (B), (C).

(H) Cross section of (D).

(I) Cross section of (E), (F).





Canoe paddles. Center one is the usual shape. Notched one fits over a tow rope. Pointed one is driven into the beach as a stake for canoe.

fig 1.10

A. TRANSPORTATION (CANOES)

GRADES K-3

STUDENT LEARNING OBJECTIVE:

Student will display knowledge of canoe types as they relate to water transportation.

ACTIVITY:

(1) Discuss the water environment (rivers, tidelands, bays, lakes, etc.) for your region.

(2) Provide illustrations.

(3) Ask students to draw canoes.

MATERIALS NEEDED:

(1) Map of Washington State to review waterways, page 137

(2) Illustrations, page 53 (refer to page 171 in Activities Section)

(3) Paper, pencil

FOLLOW-UP:

B. TRANSPORTATION (CANOES)

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will display knowledge of canoe types as they relate to water transportation.

ACTIVITY:

(1) Discuss the water environment (rivers, tidelands, bays, lakes, etc.) for your region.

(2) Have students plan, write and illusrate a canoe trip to another region.

(3) Remind then to include the following items in their project:

a. purpose
b. route
c. season for traveling
d. number of people
e. canoe type

MATERIALS NEEDED:

(1) Map of Washington State to review waterways, page 137

(2) Illustrations, page 53

(3) Paper, pencil

FOLLOW-UP:

60

TOPIC: **TRANSPORTATION (TRAVOIS)**

CONTENT:

Tribes in the Plateau area also used a dog travois to move their belongings from place to place. The travois was made from poles tied together with rawhide. The dogs were trained to obey orders and were highly prized by their keepers. A strong dog could pull up to 75 pounds on the travois.

Horses were acquired by tribes in the Plateau area and used for transportation. Horses, like dogs, were able to carry loads using the travois. An advantage of using a horse to carry a load was that it could haul much more than the dog. (See figures 1.11 and 1.12 below.)

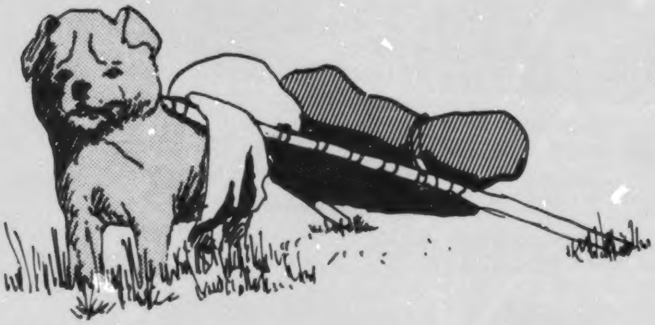
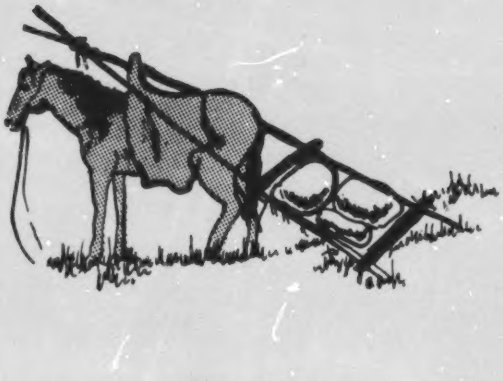


fig. 1.11



Worksheet page 172
in Activities Section

fig. 1.12

COMMUNICATION
AND TRADE

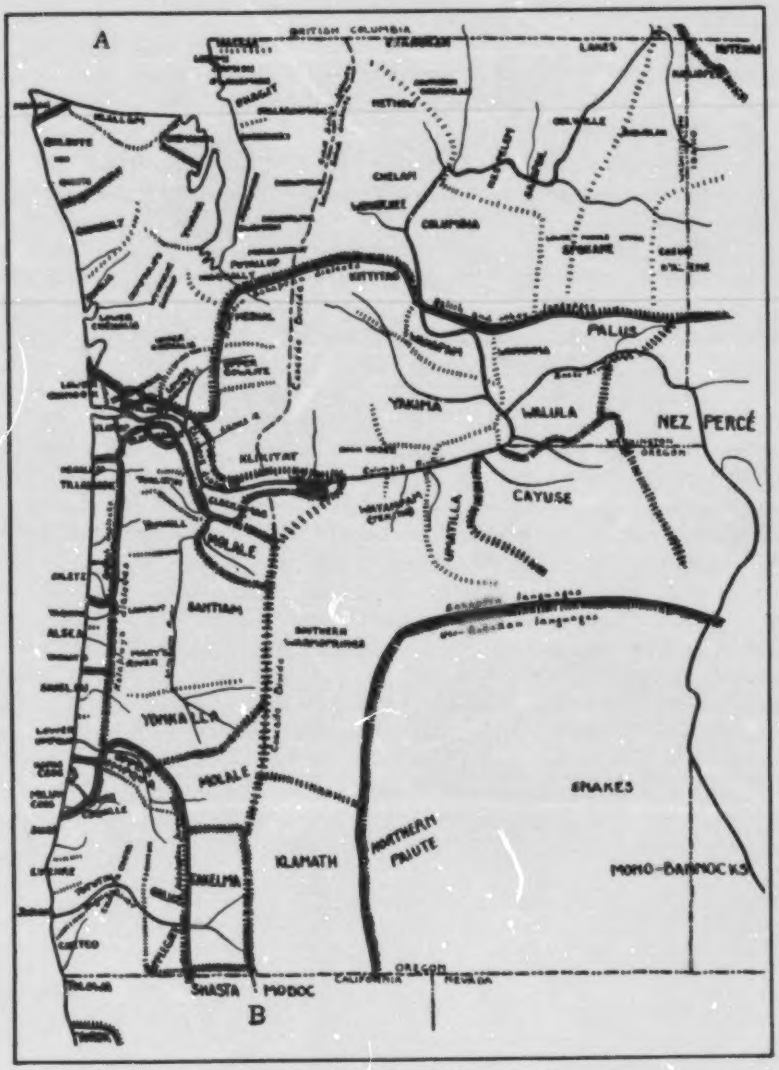
TOPIC: **COMMUNICATION**

CONTENT: (See language map, p. 58)

Anyone who thought of Northwest Indians as all one group will have his eyes opened by the sight of these rows of tribes, numerous as the stations on a railroad. This map divides them into groups whose languages have the same general foundation, though this does not mean that the speakers of such languages can understand one another.

Some of the larger groups stretch far beyond the limits on this map. For instance the Salish, seen at the north, extend east through Washington and Idaho and north into Canada. The Athapascan, mostly in the southern part of Oregon, occupy most of western Canada and some of Alaska; while their outposts have reached California and even Arizona. The Sahaptin, who occupy small space on our map, are the great tribe of eastern Oregon and some of eastern Washington too.

This variety indicates how widely the big families of Indians have wandered. Yet there are smaller groups whose relationships are sc vague that we have only guesses as to where they may have come from. This means that they must have been far away from anyone who spoke a similar tongue. Such groups are the Wakashan and Chemakuan which might just possibly be related to Salish. The Takelma, Kalapuya and Siuslaw bear faint suggestions of California as though they might have been left when their relatives moved on that way. And Chinook is anybody's guess. It was, by the way, a real language, though it served as the basis for a kind of trade language between Pacific Northwest tribes and between Indians and non-Indians for both trading and treaty settlements during the 1800's. The Chinook Jargon consisted basically of Chinook and Nootka words, with some French and English words as well. It did not have enough words to be considered a real language form; that is why is was called a "jargon."


A
BRITISH COLUMBIA
CHELAN
COLUMBIA
SPOKANE
PALUS
YAKIMA
WALULA
NEZ PERCÉ
WASHINGTON
OREGON
KLIKITAT
CAYUSE
UMATILLA
MOLALE
SANTIAM
ALSEA
YONKALLA
MOLALE
KLAMATH
NORTHERN PAIUTE
SNAKES
MONO-BANNOCKS
SHASTA
MODOC
OREGON
CALIFORNIA
NEVADA
B

The line of the Cascades (A-B) shows the boundary of coast country.

Language Map of Washington
and Oregon

Page 173 in Activities Section

BEST COPY AVAILABLE

A. COMMUNICATION

STUDENT LEARNING OBJECTIVE:

Student will become familiar with the cultural backgrounds of classmates through the VIP program.

ACTIVITY:

(1) Teacher acts as first VIP in classroom.

(2) He or she displays pictures, objects, information, etc., depicting his or her cultural background.

(3) Choose student VIP weekly for the remainder of the year.

(4) Encourage sharing of objects, etc., that are brought to school.

MATERIALS NEEDED:

(1) Letter to parents explaining the program.

(2) Bulletin board.

(3) Additional display area.

FOLLOW-UP:

Have student summarize his or her display to be added to class notebook.

NOTES:

This program can be organized in order that Indian students have those weeks during Indian study.

B. COMMUNICATION

STUDENT LEARNING OBJECTIVE:

Student will share items related to Indian study.

ACTIVITY:

(1) Encourage students to SHARE items from their families' personal collections which relate to the central theme of Indian study.

MATERIALS NEEDED:

(1) Various items from homes of students in classroom. (Stress importance of parental permission.)

FOLLOW-UP:

Teacher will continue to add to his oir her own personal collection.

C. COMMUNICATION

GRADES K-3

STUDENT LEARNING OBJECTIVE:

Student will communicate using Indian symbols.

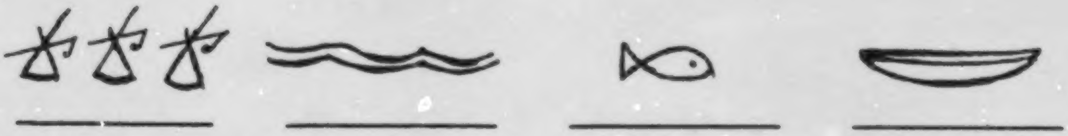
ACTIVITY:

(1) Pass out ditto of Indian symbols.

(2) Discuss meaning of symbols.

(3) Have students send messages to one another.

ex.



MATERIALS NEEDED:

(1) Ditto, pages 62, 63

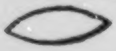
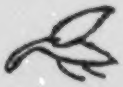
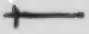
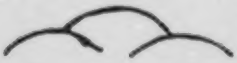
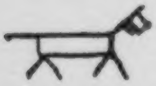
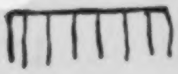
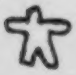
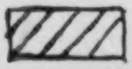
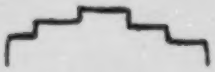
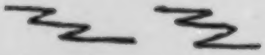
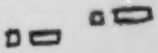
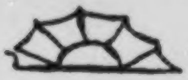
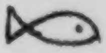
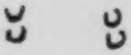
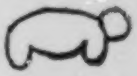
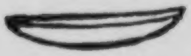
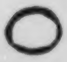
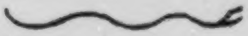
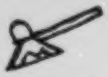
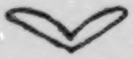
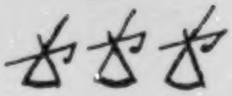
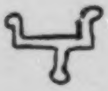
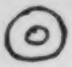
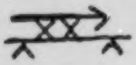
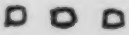
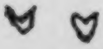
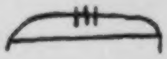
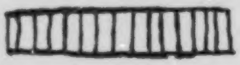
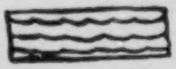
(2) Pencil, paper

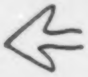
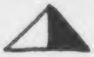
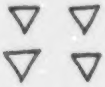
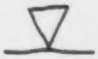
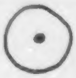
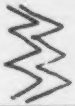
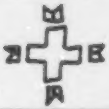
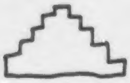
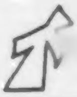
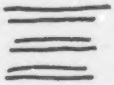
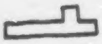
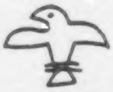
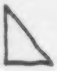
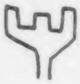
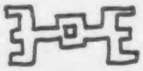
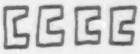
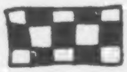
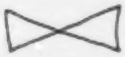
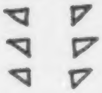
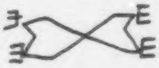
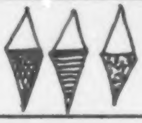
FOLLOW-UP:

(1) Have students write rebus stories where they replace words with pictures. Have the students use symbols on ditto or they can make their own.

(2) Have students exchange stories with their classmates. They will feel successful when someone else can read and understand what they have written with symbols.

INDIAN SYMBOLS

SPEAR - FEATHER		GOOSE	
ENEMY		CLOUD	
HORSE		RAIN	
MAN		WIND	
MOUNTAIN		BEAR TRACKS	
LIGHTNING		RABBIT TRACKS	
SUNRISE		FISH	
PONY TRACKS		BEAR	
RIVERS		CANOE	
MOON - MONTH		SNAKE	
RED TOMAHAWK		EAGLE	
CAMP		BAD OR EVIL	
BUFFALO EYE		DISCOVERY	
CATTLE TRACKS		PERSON Sitting Standing	
DEER HOOF		BOW	
LAKE		SPRING	

	Arrow		Isoscles Triangle
	Arrow Points		Leaf
	Circle or Medicine Hoop		Lightning
	Cross, Star, or Four Direction		Mountain or Hill
	A Crow Indian Tribal Enemy of the Sioux		Parallel Trails
	Diamond or Lozenge Derived from Diamond Shaped from Diamond		Peace Pipe
	Eagle, Strong Leadership		Right-Angled Triangle
	Forked Design		Trident Form
	Horse Tracks		Tripe
	Hour Glass		Vertebrae
	Hour Glass with Feathers and Tips		Whirlwind (Cross Hatched or Stripled)

D. COMMUNICATION

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will communicate using Chinook Jargon

ACTIVITY:

(1) Pass out ditto of Chinook Jargon. (p. 65 and 66)

(2) Discuss meaning of words.

(3) Have students write messages to one another.

FOLLOW-UP:

Have students write stories and exchange with their classmates. They will feel successful when someone else can read and understand what they have written with Chinook Jargon.

CHINOOK JARGON

A list of the Most Commonly Used Words

ahnkuttie	afterwhile
alki	soon
alta	now
ats	younger sister
boat	boat
book	book
boston	American
by-by	by and by
canim	canoe
capo	coat
chako	to come
chee	lately
chickamin	metal, money
chickchick	wagon
chitsh	grandfather
chope	grandmother
chuck	water
cly	cry
cole	cold, winter, year
cooley	to run
cosho	hog
court	court
cultus	worthless, nothing
delate	straight, direct, true
dly	dry
doctin	doctor
dolla	dollar, money
dutchman	German
elip	first, before
enati	across
get-up	rise, risen
glease	grease
hahlakl	wide open
halo	not, none
haul	to haul, pull
heehee	to laugh, laughter
help	help
hoolhool	house
house	house
hullel	to shake
huloima	other, another
humm	bad odor
huyhuy	exchange, bargain
ikpooie	shut
ikt	one, once
iktah	what
iktas	things
illahee	land
inapoo	louse
ipsoot	to hide
isick	a paddle
iskum	to take, receive
itolkum	the game of "hand"
itlwillie	flesh
iskwoot	bear
kalapi	to turn, return, up set
kimta	behind, after
king chautsh	English
kish kish	to drive
kiuatan	a horse
klah	free, clear, in sight
klahanie	out of doors, out
klahowya	hello!
klahowwyum	poor, wretched
klahwa	slow, slowly
klak	off, out away
klaksta	who? what one?
klale	black
klaska	they, their, them
klatawa	to go
kliminawhit	a lie
klimmin	soft, fine
klip	deep
kliskwiss	mat
klonas	perhaps
klone	three
kloshe	good
klosh-spose	shall, or may I
klootchmann	woman, female
ko	to reach, arrive at
kokshut	to break, broken
kull	hard
kullaghan	fence
kupmtus	to know
kunamokst	both
kunjih	how many
kwahnesum	always
kwahtah	quarter
kwaist	nine
kwann	glad
kwass	afraid
kwinnum	five
kwolen	the ear
lo boos, or lo push	mouth
la caset	a box
la cloa	a cross
la gome	pitch, gum
lakit or lokit	four
la hahm	an oar
la lang	the tongue
laly	time
mahtwillie	in shore
mahlies	to marry
mama	mother
mamook	action, to work to make, to do

man	man, male
melas	molasses
memaloost	dead
mesachie	bad
mesika	you, your, yours
mika	thou, thy, thine
mime	down stream
pahtl	full
paint	paint
papa	father
pasese	blanket, woolen cloth
pasiooks	French, Frenchman
pe	and, but
pehpah	paper
pelton	a fool, insane
peshak	bad
pish	fire
pil	red
pilpil	blood
pish	fish
piupiu	to stink
poh	to blow, a puff of breath
polaklie	night
polallie	gunpowder, sand
poo	the sound of a gun
potlatch	a gift, to receive
pukpuk	a blow with a fist
pusspuss	a cat

saghalie	above, up
sail	sail, cloth, flag
sakoleks	trousers
sallal	the sallal berry
salmon	salmon, fish
salt	salt
sapolill	wheat, flour
seahost	face, eyes
seahpo	hat
self	self
shame	shame
shantie	sing
ship	ship
shoes	shoes
shot	shot
sugah	sugar
siah	far
siam	the grizzly bear
sick	sick
sikhs	a friend
sinamokst	seven
siskiyou	a bob-tailed horse
sitkum	half, part
siwash	Indian
skin	skin
skookum	strong
slahal	a game, to gamble
snass	rain
solleks	angry, anger
sopena	to jump
spose	suppose, if
stick	stick, wood
stocken	stocking
stoh	loose, to untie
stone	stone
stotekin	eight
stutchun	sturgeon
sun	sun, day
sunday	Sunday, week

taghum	six
tahlkie	yesterday
tahtlum	ten
talapus	coyote, prairie wolf
tamahnous	magic, the spirits
tamolitsh	barrel, tub
tanse	dance
tatoosh	milk
teahwit	leg, foot
tenas	small, few, little
thousand	thousand
tikegh	to want, to love
tiktik	to watch
till	tired, heavy
tintin	bell, o'clock
t'kope	white
tl'kope	to cut
toh	spitting
tolo	to earn, gain
tomolla	tomorrow
towagh	bright, shining
tsee	sweet
tseepie	to mistake
tsiatko	a demon, a witch
tsugh	a crack or split
tukamonu	hundred
tumtum	heart, will or mind
tumwata	waterfall
tupsshin	needle
tupso	grass
tyee	chief
tzum	spots writing

wagh	to pour out
wake	no, not
wapatoo	potato
wash	to wash
washington	Washington
waum	warm
wawa	to talk
week	week
weight	again, also more
winapie	soon, presently
wind	wind, breath, life

yahka	he, she, it, his
yahwa	there
yakso	hair
yiem	a story, to relate
youtl	proud, pleased
youtlkut	long
youtskut	short

ENGLISH WORDS BORROWED FROM INDIAN LANGUAGES

All the words on the list originate from Indian languages. It is important to stress that there was no one single Indian language, but many.

muskrat
birch
raccoon
coyote
grizzly bear
hickory
humming bird
corn
canoe
moccasin
moose
popcorn
skunk
tomato

chipmunk
caribou
wigwam
pecan
cayuse
opossum
persimmon
toboggan
potlatch
woodchuck
squash
barbecue
chocolate
cashew

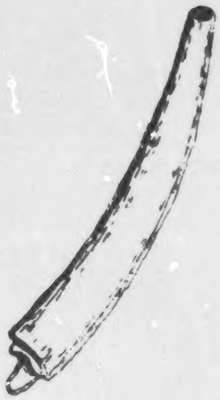
hammock
hurricane
mohogany
potato
kyak
hamoc
succotash
papoose
quonset hut
sand painting
hike
O.K.
teepee

TOPIC: **COMMUNICATION AND TRADE**

CONTENT:

TRADE-SHELL MONEY

DENTALIUM OR "SHELL MONEY"



There was some trade going on all the time. Upriver people would come down in their shovel-nose canoes or walk over the mountain passes, shouldering their valuable mountain sheep skins, sheep horns and buckskin. Downriver people were ready with dried seafood, but they also had imported goods. Big canoes from the north had been calling in with their loads of kidnapped slaves, their handsome wood carvings and sometimes the uniques shells, used as money.

Dentalium is the scientific name for the slender little white shells. Indians called them "money beads." They were an inch or two long, and they made a pretty necklace. Being hard to get, the supply was limited. They were found only in the deep water off Vancouver Island where they, or the little creatures inside, clung upright on the rocks. The Nootka went out in canoes and laboriously fished them up. Then they peddled them up and down the coast. Even the Indians of northern California imported their shell money all the way from Vancouver Island.

We have spoken of shell money because that was the common term, but it is not really accurate (nor, by the way, is wampum, for that means the clamshell token system of some eastern Indians). Dentalium was, indeed, used in exchange, but so were skins, slaves and blankets. The shells were strung in lengths of about 6 feet. The fine, two-inch shells, whcih were the most valuable, ran about 40 to the string; smaller ones ran 60 to the string. One string, some authorities say, was worth a slave.

The strings were mixed with beads and worn as ornaments. Then a man wanting to trade or gamble had his money at hand. Inland people rarely got the good shells, which the coast dwellers liked to keep for themselves. They used them mostly for ornament; one could tell a necklace from across the mountains by the small and broken shells.

The far north tribes brought dentalium, slaves, dogfish oil, carved dishes and the big handsome canoes, their edges inlaid with shells. They traded them with the Makah for whale oil and dried halibut. They took the goods down to the Quinault and traded for sea otter skins, or perhaps to the Chinook, for dried shellfish and Columbia River salmon. The Chinook, however, did not trade only their own products.

They were at the mouth of athe Columbia River, a great water highway, stretching far up into the fur country. Hunters came down all the little streams to paddle down the Columbia and, at last, leave their goods with the Chinook. For this reason the Chinook became the greatest traders of all the Indians. They received goods from Indians from the north and west, and sometimes they traveled to meet in their own sea-going canoes. Little by little they impressed their language up on all the other tribes. No one knows when the "Chinook Jargon" came into use, but its use was first recorded about 1810.

TOPIC: COMMUNICATION AND RECREATION (STORYTELLING)

CONTENT:

One way Native American people have taught young people is through storytelling or oral tradition. Elders told legends or told about personal experiences to teach children.

Chief William Shelton, in his book of Snohomish tales states this as one of the purposes of storytelling in his family: "My parents, uncles, and great-uncles told me, in days gone by, stories which would create in me the desire to become brave, and good and strong; to become a good speaker, a good leader; they taught me to honor old people and always do all in my power to help them." The old Indian method, he adds, was to teach through stories.

Concepts that are taught through storytelling:

1. Lessons in family tales (difference between right and wrong)
2. Instructive purpose (information needed for outdoor living)
3. Learning and entertaining (history, geography, nature study, ethics)
4. Explaining nature (phenomena of nature, how the world came to be the way it is)
5. Parallels of modern theories (geologists' theory about lakes east of the Cascade Range in what is now the Columbia River Basin is in "How Coyote Made the Columbia River")
6. Tales for entertainment (enjoyment only)
7. Passing on sacred traditions
8. History of the tribe
9. Heroes of the tribe

The legends and myths were told by the best storyteller in the winter lodge, where two or more related families often lived together. Several traditions indicate that this kind of entertainment was for the winter only. "I thought in my childhood that there was a law against telling the stories in the summertime," a Yakima woman recalled with a chuckle. "My grandmother used to tell us," said a Warm Springs woman, "that a rattlesnake would bite us if she told stories in the summer." "My grandfather," added her neighbor, "always said he would get bald and yellow jackets would sting us."

"Sometimes a professional storyteller went from Indian village to Indian village," says Peter Noyes, "and entertained with tales from his repetoire." Mourning Dove, an Okanogan, recalled vividly a popular storyteller who used to arrive in her village on a white horse before eager listeners he "would jump up and mimic his characters, speaking or singing in a strong or weak voice, just as the Animal Persons were supposed to have done." Among some tribes, one or two old men or women in each village were recognized as the best tale-tellers. Such a person was sometimes invited to a host's lodge to entertain for an evening; guests occasionally brought small gifts to the entertainer.

A. COMMUNICATION AND RECREATION (STORYTELLING)

GRADES K-3

STUDENT LEARNING OBJECTIVE:

Student will become familiar with Indian legends of Washington State.

ACTIVITY:

(1) Select stories from the Northwest Regional Educational Laboratory materials

ie. "Why Bluejay Hops"
"Chipmunk Meets Old Witch"
"Tales of Coyote"

(2) Make flannel board characters to illustrate stories.

(3) Tell stories to students.

(4) Discuss morals, etc.

(5) Encourage students to retell stories using flannel board materials.

MATERIALS NEEDED:

(1) Legend (refer to pages 193-221 in Activities Section)

(2) Simple illustrations for story characters

(3) Paper, markers, chalk, paint, cloth etc. for flannel board figures

(4) Flannel board

FOLLOW-UP:

Have students read and create "Just So" stories by Rudyard Kipling.

ie. How ____________________ Got His ____________________

NOTES:

Teacher would share "Just-So" stories with the younger students.

B. COMMUNICATION AND RECREATION (STORYTELLING)

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will become familiar with Indian legends of Washington State. Student will create a story.

ACTIVITY:

(1) Show film, The Loon's Necklace.

(2) Discuss.

(3) Have students choose from other animals with special markings.

(4) Have students write a story about their animal.

(5) Encourage students to illustrate stories.

(6) Encourage students to share their stories with one another.

MATERIALS NEEDED:

(1) Film

(2) Pencil, paper

(3) Crayons, colored pencils, etc. for illustrations

FOLLOW-UP:

C. COMMUNICATION AND RECREATION (STORYTELLING)

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will become familiar with Indian legends of Washington State.

ACTIVITY:

(1) Read "The Origin of the Puget Sound and the Cascades" from *Indian Legends of the Pacific Northwest*, compiled and edited by Ella E. Clark.

(2) Discuss.

MATERIALS NEEDED:

(1) Legend (refer to pages 193-211 in Activities Section)

(2) Map of Washington State

FOLLOW-UP:

(1) Show film, *Father Ocean*.

(2) Discuss.

D. COMMUNICATION AND RECREATION (STORYTELLING)

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will create story using dramatic interpretation.

ACTIVITY:

(1) Have students write "origin" stories.

(2) Discuss the following topics as ideas:

   a. How People Got Fire
   b. How the Mountains Were Formed
   c. Why the Seasons Change
   d. Why Ocean Water Is Salty
   e. How the Beaver Got His Flat Tail
   f. Why Some Birds Migrate and Others Do Not
   g. Why Bears Hibernate
   h. Why the Salmon Return to the River Each Year

(3) Have the students share their stories with each other and discuss the purposes served by each story.

MATERIALS NEEDED:

(1) Paper, pencil

FOLLOW-UP:

Have the students read and create Just So Stories by Rudyard Kipling.

E. COMMUNICATION AND RECREATION (STORYTELLING)

STUDENT LEARNING OBJECTIVE:

The student will recognize the totem pole as an art form in some Washington Coast tribes.

ACTIVITY:

(1) Discuss this information with students:

Northwest Coast Indians developed a highly specialized art form using native materials. Totem poles were one way in which the art form was displayed in conjunction with the belief system, utilizing native tools, primarily the adze. Legends and clan affiliation were used in the crests and symbols on totem poles.

Not all the tribes in the State of Washington were totem tribes.

(2) Ask the students if it was hard to carve and if it required skills.

(3) Have students experiment with carving techniques.

MATERIALS NEEDED:

(1) Simple sharp objects

(2) Bars of ivory soap

(3) Totem poles information, pages 125-130, 212-218

FOLLOW-UP:

F. COMMUNICATION AND RECREATION

GRADES K-3/4-6

STUDENT LEARNING OBJECTIVE:

Student will enjoy Indian legends, music and dance.

ACTIVITY:

(1) Invite a resource person to share Indian legends, music, dance, games, art, etc.

(2) Discuss presentation.

MATERIALS NEEDED:

(1) Guidelines, page 135

(2) Table and chair for presenter

FOLLOW-UP:

(1) Have students write thank you letters.

(2) Have students retell legends, perform dances, etc.

TOPIC: TECHNOLOGY

CONTENT:

Technology is the tools, skills, and knowledge of persons in a particular culture.

Indians in the Coast, Puget Sound and Plateau Regions relied on wood, bone and antler, and stone technology.

WOOD: Cedar was used by the Coast, Puget Sound and Plateau Regions because of its many advantages--it splits easily and straight. Yew wood was ideal for harpoon shafts and clubs because of its density and weight.

BONE AND ANTLER: The Indians know the ways of animal life and the products available from othe hunt. Sea-mammal bone and land-mammal bone were used for larger clubs. Bird bone is hollow and was easily sharpened for awls and drilled for beads. Antler was used for whale harpoon barbs, wedges, punches, handles, and combs.

STONE: Hammers, adze, chisels, anvils, halibut line weights, anchors, fish-hook shanks were made from stone. Whetstones and arrowheads were made from stone as well. Sandstone was used as sandpaper.

Blades on tools were of shell, tooth, bone, stone and metal. The metal, iron and steel, probably drifted across the Pacific Ocean on Chinese junks borne by the current.

A. TECHNOLOGY

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will identify tools used by Washington State Indians.

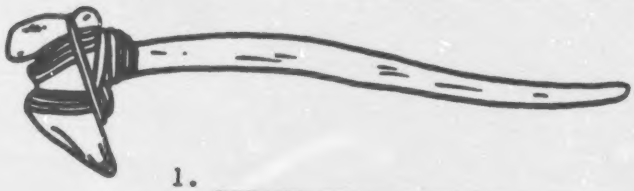
ACTIVITY:

(1) Give worksheet

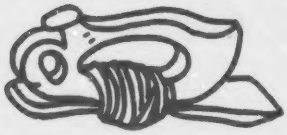
Directions: Match the following words with the tools below:

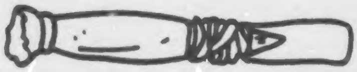
stone adze
wooden wedge
stone hammer
stone-headed chisel
ax

TOOLS:



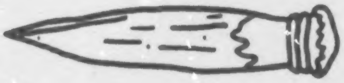
1. ____________________

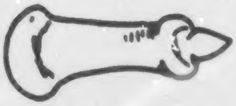




2. ____________________

3. ____________________





4. ____________________

5. ____________________

(2) Discuss.

MATERIALS NEEDED:

(1) Pencil

(2) Worksheet, page 79 (refer to full page worksheet on page 180 of Activities Section)

FOLLOW-UP:

B. TECHNOLOGY

GRADES K-3

STUDENT LEARNING OBJECTIVE:

Student will experiment with tools used by Washington State Indians.

ACTIVITY:

(1) Order a Traveling Study Collection from the Thomas Burke Memorial Washington State Museum.

(2) Display and discuss these tools in class.

(3) Exchange ideas as to how these tools were used.

(4) Reproduce these tools, if possible.

i.e. stone adze to work on a log

(5) If reproduction is difficult, let students dramatize or "act out" their use in Indian culture.

MATERIALS NEEDED:

(1) Museum collection

(2) Display area

(3) Tool reproductions, if possible

(4) Illustrations, page 79 (refer to page 180 in Activities Section)

FOLLOW-UP:

TOPIC: **TECHNOLOGY (FISHING)**

CONTENT:

Fishing was the main occupation of the Indians of Washington State. There were various methods for harvesting salmon in fresh and salt water.

Nets were made by the women of the tribe. They gathered basketry material, usually the bark of young willow, the inner bark of cedar and nettle. Nets were made in many sizes depending on the season. Dip nets were used by the men on shore while bag nets and reef nets were required by men in canoes.

Women used their basketry knowledge to fashion wicker baskets as fishing gear. The baskets were placed in strategic locations in streams to catch the fish as they ascended.

Salmon weirs were built on rivers. They were permanent and tribes returned to the same location year after year. Platforms were placed at intervals on the weir where men could stand to fish. Spear fishing and dip netting were done on these weirs.

A. TECHNOLOGY

4-6

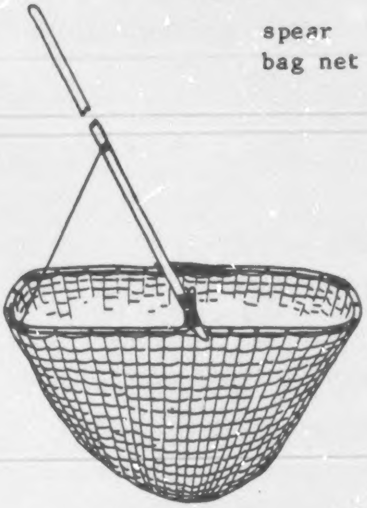
STUDENT LEARNING OBJECTIVE:

Student will identify fishing gear used by Washington State Indians.

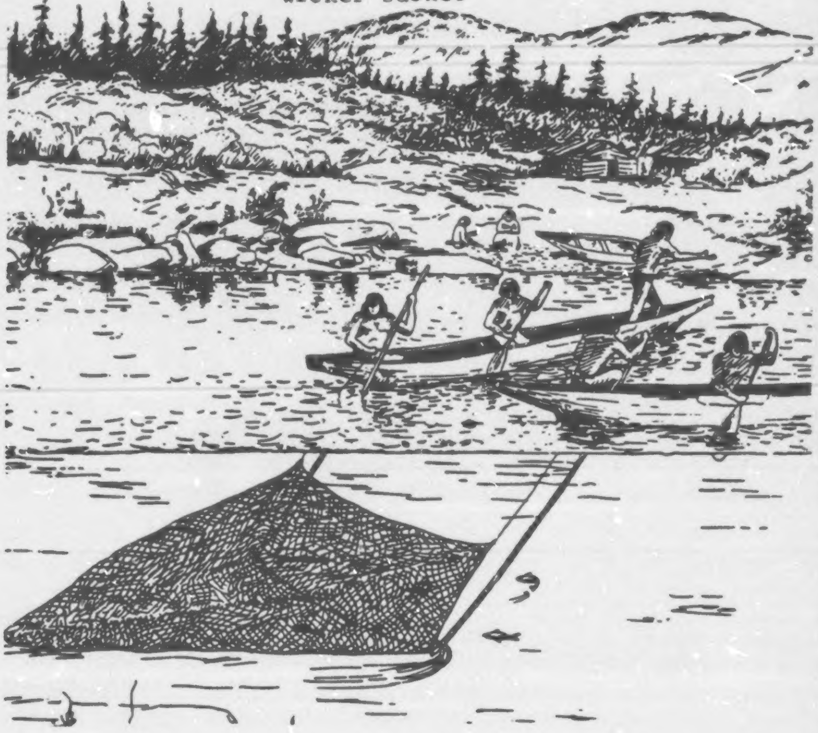
ACTIVITY: (student worksheet)

(1) Give worksheet.
Directions: Match the following words with the fishing gear below:

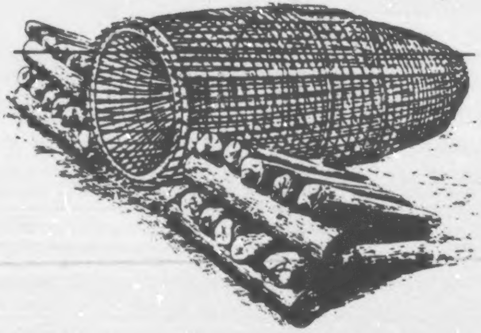
spear
bag net
dip net
wicker basket



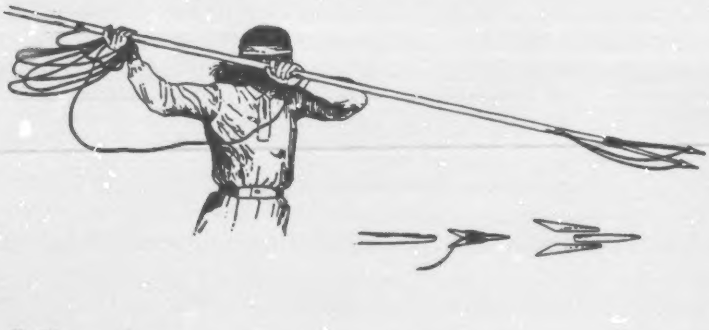
1. ____________________



3. ____________________



2. ____________________



4. ____________________

2. Discuss

MATERIALS NEEDED:

(1) Pencil

(2) Worksheet, page 83 (full page worksheet page 181 in Activities Section)

FOLLOW-UP:

B. TECHNOLOGY

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will identify use of technology in the lives of Washington State Indians.

ACTIVITY:

(1) Discuss tools, skills and knowledge needed to get food in each region.

(2) Have students complete the chart below: (refer to page 190 in Activities Section)

	TOOLS	SKILLS	KNOWLEDGE
salmon			
bison			
camas			

MATERIALS NEEDED:

(1) Chalkboard, chalk or

(2) Tagboard and felt markers

FOLLOW-UP:

Have students find examples of technology used in other parts of the world.

CULMINATING ACTIVITIES

These activities may be used to summarize the unit of study. They are designed to integrate Language Arts, Art, etc. with Social Studies.

C. TECHNOLOGY

GRADES K-3

STUDENT LEARNING OBJECTIVE:

Students will create poetry to display knowledge of Washington State Indians.

ACTIVITY: Language Arts

(1) Have the students write riddles.

ex. I am tall and beautiful.
My wood is used for tools, housing, canoes, etc.
My bark is used for mats, baskets and clothing.
I am an evergreen growing near the mountains.
What am I? ______________________

(2) Have students illustrate their work.

(3) Encourage students to share their work with one another.

MATERIALS NEEDED:

(1) Paper, pencil, crayons

FOLLOW-UP:

Have student assemble all work into a class notebook.

D. TECHNOLOGY

GRADES K-3/4-6

STUDENT LEARNING OBJECTIVE:

Student will compare lives of Washington State Indians with non-Indians:

ACTIVITY:

(1) Discuss the differences and similarities between Indians living in the area where the Pilgrims landed and those Indians living in Washington State.

(2) Discuss the differences and similarities between the Pilgrims and the first settlers in Washington State.

(3) Discuss the ways in which the lives of the Indians and these first settlers were alike and different during this first year.

(4) Write ideas on the chalkboard.

(5) Have student write. A "journal" format would be acceptable. Let the students decide whether to write from the settlers' point of view or from the point of view of the Indians who lived nearby.

MATERIALS NEEDED:

(1) Paper, pencil

(2) Chalk, chalkboard

(3) Reference material (optional)

FOLLOW-UP:

E. TECHNOLOGY

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will identify other Indian tribes which lived in the United States.

ACTIVITY:

(1) Have students research American Indians who lived in other areas of the United States.

(2) Have students compare these Indians to the early Indians of Washington State.

MATERIALS NEEDED:

(1) Paper, pencil

(2) Reference materials

FOLLOW-UP:

F. TECHNOLOGY GRADES K-3/4-6

STUDENT LEARNING OBJECTIVE:

Student will create a diorama to show knowledge of Washington State Indians.

ACTIVITY:

(1) Have students make dioramas representing physical needs of Washington State Indians.

(2) Have students write stories or reports to accompany dioramas.

MATERIALS NEEDED:

(1) Box

(2) Various art supplies such as paper, fabric, pipe cleaners, glue, etc.

FOLLOW-UP:

G. TECHNOLOGY

STUDENT LEARNING OBJECTIVE:

Student will display knowledge of Washington State Indians.

ACTIVITY: (Student worksheet)

(1) Give this worksheet for review.

(2) Ask, DO YOU REMEMBER?

Use these words to fill in the blanks below:

salmon
potlatch
Plateau
cedar tree
longhouse
travois
camas
Coastal
cedar bark
pemmican

1. The ________________ was the most important food from the waters of Washington State.
2. Canoes and longhouses were made from the ______________________.
3. A ________________ was a gift-giving ceremony held by the Indians of Washington State.
4. The ________________ was a large building shared by many families.
5. The Indians on the ________________ hunted the buffalo.
6. The ______________ Indians lived near our own Pacific Ocean.
7. ________________ was made from meat and dried berries.
8. Some of the clothing of the Coast and Puget Sound Indians was made from ________________.
9. The Indians of Washington State dug the ____________________ root.
10. The ________________ was attached to a dog or horse and used for transportation.

MATERIALS NEEDED:

(1) Pencil

(2) Worksheet, page 91 (refer to page 191 in Activities Section)

FOLLOW-UP:

H. TECHNOLOGY

STUDENT LEARNING OBJECTIVE:

Student will complete chart activity to prepare for committee work.

ACTIVITY: (Student worksheet, one per group)

(1) Have students work in groups to complete this chart.

(2) Tell students that this activity will prepare them for mural project.

Directions: Use these words to complete the chart below:

1. longhouse, cattail mat house, mat lodge, tepee, earth lodge
2. water, forests. mountains, prairies
3. horse, travois, canoes
4. salmon, elk, deer, bison, pemmican, berries, roots, greens
5. buckskin, cedar bark, basketry
6. storytelling

NOTE: Other words may be added.

	LAND WEATHER	FOOD	SHELTER	CLOTHING	TRANSPORTATION COMMUN.	RECREATION TRADE
COAST						
PUGET SOUND						
PLATEAU						

MATERIALS NEEDED:

(1) Pencil

(2) Worksheet, page 93 (refer to page 192 in Activities Section)

FOLLOW-UP:

I. TECHNOLOGY

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will display knowledge of Washington State Indians.

ACTIVITY:

(1) Provide three separate areas for students to begin mural projects.

MATERIALS NEEDED:

(1) Butcher paper for background

(2) Construction paper, crayons, chalk, etc.

FOLLOW-UP:

(1) Provide an additional area to show contemporary Indian culture.

(2) Ask students to select a modern tribe and list natural resources of the tribe.

(3) Ask students to depict with a mural the effects of industrialization on the natural resources of the tribe and what the tribe is doing to protect its natural resources.

i.e. Lummi acquaculture

J. TECHNOLOGY

STUDENT LEARNING OBJECTIVE:

Student will identify similarities and differences between historical and contemporary Indian culture.

ACTIVITY: (Could be an oral activity for younger children)

(1) Say to the students: "Think about how today's life is the same or different from the lives of Indians living long ago. Look at the following phrases to get you started in your thinking:"

- worked hard to provide food, clothing shelter
- hunted for wild fruits and berries
- used technology (tools, skills, knowledge)
- built homes of cedar
- enjoyed much leisure time
- made foods and stored them for winter
- traveled easily from place to place
- lived in a house with several families
- fished for salmon and hunted for animals
- made decorative items from wood
- depended upon nature for food, clothing, shelter, etc.
- enjoyed music and dance
- were concerned with ecology
- held special ceremonies and told stories

(2) Discuss

MATERIALS NEEDED:

(1) Pencil

(2) Student worksheet, page 96

FOLLOW-UP:

K. TECHNOLOGY

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will recognize issued confronting American Indians today.

ACTIVITY:

(1) Invite resource person to discuss Current Indian Affairs.

(2) Discuss presentation.

MATERIALS NEEDED:

(1) Guidelines, page 135

(2) Table and chair for presentor

FOLLOW-UP:

Have students write thank you letters.

TOPIC: **RECREATION (POTLATCH)**

CONTENT:

Before the non-Indians came to the Northwest Coast area, some of the Indians there were very wealthy. They had all the food and materials they could need for a comfortable life. A way for an important family or person to show proof of their riches and honor was to hold potlatch. This word comes from the Chinook work "patshall" which means "gift" or "to give". A potlatch was usually called by the chief of the tribe. He invited many other chiefs from his own village and other villages as well. Everyone was expected to come.

A potlatch is a great feast where gifts are given to the guests. After eating much rich food, the guests heard many long speeches. Then, to honor his guests the chief gave fine gifts. These gifts were meat, fish, canoes, carved wooden boxes, blankets, tools and many other things. The more he gave, the more important everyone thought him to be. Sometimes the person or family would save for a year to make sure they had enough to give away to all the guests; and sometimes they had very little or nothing left for themselves when the potlatch was over.

But, before a year passed, each guest had to give back twice as much goods as the chief had given to him. So, before long, the chief was rich again.

Honor was very important to the Indians; and to keep your honor when you recieved gifts at a potlatch, you were expected to repay the giver by putting on another potlatch and giving gifts that were of greater value than those you had received. If you didn't, you lost your honor.

Potlatches were given to celebrate the creation of a totem pole, the receiving of a new name, death, when someone was getting married, the beginning of the salmon run, or for other reasons.

When the Europeans arrived, they did not approve of potlatches. They felt the Indians spent too much time preparing for feasts and they should learn to save things rather than give them away. In Canada, the potlatches were outlawed and Indians were arrested and put in jail for holding them. Today, Indians are reviving the potlatch custom and non-Indians are more understanding of the reasons and purpose of the potlatch.

A. RECREATION

STUDENT LEARNING OBJECTIVE:

Student will participate in an Indian potlatch.

ACTIVITY:

(1) Have students invite individuals to their potlatch.

(2) Have students or parent volunteers prepare food.

(3) Have students prepare artwork, mats, etc. for decoration.

(4) Display family or museum pieces.

(5) Have students prepare gifts.

i.e. shell, seed, macaroni necklaces
art project already completed during the unit

(6) Invite tribal dancers, if available.

MATERIALS NEEDED:

(1) Paper, pencil, invitations

(2) Recipes, food products, page 108

(3) Decorations

(4) Gifts

(5) Microphone

FOLLOW-UP:

Have students write thank you notes to parent volunteers, tribal dancers, etc.

NOTES:

This activity is meant for food-tasting rather than a complete meal.

GUIDELINES FOR EVALUATING AND SELECTING AMERICAN INDIAN MATERIALS

Consider the following questions:

1. Does the material help students to identify and appreciate the many historical and contemporary contributions made by Native Americans?

2. Will the material help build a positive self-image of the students, both Indian and non-Indian, and give pride in their heritage?

3. Is adequate attention and emphasis given to the tribal and band differences which existed, and continue to exist, among Native Americans?

4. Is there evident dominance of one culture over another by use of derogatory words, phrases and images?

5. Where and how might the material be used in a school curriculum to increase awareness and understanding of the American Indian?

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Films

The Loon's Necklace

(Color; 16mm; 1948, 10 min.,)

An ancient Indian legend as reconstructed by Dr. Douglas Leechman, curator of Canada's Museum of Natural History, fascinatingly presented through use of superb, genuine West Cost Indian masks.

Seattle Public Library, Seattle, Washington
University of Washington, Seattle, Washington
ESD 113, Olympia, Washington

Father Ocean

(Color; 16mm; 10 min.,)

A Quinault Indian legend about the origin of some lakes and why Eastern Washington is drier than Western Washington. The illustrations used by the Indian storyteller are figures and symbols frequently found in Northwest Indian Art.

Seattle Public Library, Seattle, Washington
ESD 113, Olympia, Washington

Man and the Forest, Part 1: (Red Man and the Red Cedar)

(Color; 16mm; 12 min.,)
(Martin Moyer 1960)

The purpose of this film is to show how the Coastal Indians used the western red cedar as part of their environment for food, clothing, shelter, transportation and art. The relationship of present day Indians to the old culture is portrayed through demonstrations of how things were done in the old culture. Through these scenes, the student gains an appreciation for the high degree of skill which the early Indians had in using the cedar tree, and how many ways that we use the tree today were not originated by the white man, but he red man equaled and even surpassed our modern culture in ingenious and creative use of their environment.

ESD 106, Wenatchee, Washington
ESD 109, Everett, Washington
ESD 113, Olympia, Washington

Field Trips

Ariel - Lalooska Indian Program

Bellingham - Whatcom Museum of History & Art: Houses a permanent exhibit on Northwest Coast Indians; and as a part of their education program, offers (1) a special 1½ hour presentation built around the exhibit which includes artifacts not in display (this takes place in the museum and is geared toward third grade students but can be adapted for any age group) and (2) a Northwest Coast Native American activities workshop (which occurs within the school classrooms) which involves actual hands-on activities/experiences such as carving, spliting cedar and cedar bark, making bark ribbons into rope, and spinning and weaving wool (all of this is accomplished with authentic reproductions of tools used by Coastal tribes). There is no fee for museum tours (donations are appreciated, however); and appointments can be made and additional information obtained by calling Mr. Richard Vanderway at (206) 676-6981 or by writing to him at 121 Prospect, Bellingham, Washington 98225.

- Lummi Sea Lab: Located on the Lummi Indian Reservation offers tours of the facility (fish hatchery and oyster beds) which can be arranged by calling Rita Blankenship at (206) 734-8180 Ext. 221. The best time for tours begins at the end of April and should be arranged at least a week in advance.

Neah Bay - Makah Cultural and Research Center: Display of artifacts from the Cape Alva and Ozette Sites representing traditional pre-contact Melah culture. An admission fee of $2 for adults and $1 for students is charged. Weekday tours can be arranged by calling (206) 645-2711 (specific presentations on the topics of Makah Language Education and Indian Education can be arranged for students involved in higher education or for educators can be arranged by contacting Ann Renker) or by writing to the Center at P.O. Box 95, Neah Bay, Washington 98357. Open afternoons until 5:00.

Olympia - State of Washington Museum (State Capitol Historical Association): Contains a permanent exhibit on native tribes and free guided tours can be arranged by making an appointment in advance with Edna Irland. Call (206) 753-2580 or write to the Museum at Mail Stop: KM-11, 211 West 21st, Olympia, Washington 98501.

Seattle - Blake Island Marine State Park: The Island (a Washington State Park which is assessible only by boat) was an ancestral camping ground of the Suquamish Indian Tribe. The Island offers a unique Northwest Indian dining and cultural experience at Tillicum Village (a privately-owned facility on the Island). For more details call (206) 329-5700.

- Daybreak Star Center (Discovery Park) (located in Discovery Park): For more information about the Center, call the United Indians of All Tribes Foundation at (206) 285-4425 or write to P.O. Box 99253, Seattle, Washington 98199.

- Thomas Burke Memorial State Museum: Contains one of the finest displays of Northwest Coast material in the State. The museum is located on the University of Washington campus. For more information, call (206) 543-5884 or write to the museum at Mail Stop: DB-10, University of Washington, Seattle, Washington 98195.

- Discovery Park: Have students take a walking tour of the Park (located in the Magnolia area of Seattle) and learn about animals and plants native to the Pacific Northwest. Guided walks (take about 1½ hours) are available to first graders and up (a 20 minute, indoor program, "Meet the Ranger," is offered for preschoolers) at 9:45 a.m., noon, and 3:30 p.m. on Wednesday, Thursdays and Fridays; and at least 2 weeks advance notice is necessary. The guides are very enthusiastic and are able to relay interesting information to students in a fun way. The cost is: 15 and fewer students, $10; 16-30 students, $20; 31-45 students, $30; etc. For more information and/or reservations, call Susan Dallum at (206) 625-4636.

- Museum of History and Industry:

- Seattle Aquarium: An excellent place for students to learn about Puget Sound marine life. There is a touch tank where children can experience holding and feeling some of the marine animals. Located in Seattle at Pier 52. For more information, call (206) 625-4358.

Suquamish - Suquamish Cultural Museum: Historical photographs and quotes from Tribal Elders bring life to the Museum's premier exhibition "The Eyes of Chief Seattle." Firsthand accounts of the original inhabitants of Puget Sound move from the past to the present revealing the history of this region from the perspective of Chief Seattle and his descendants, the Suquamish people. Also included in the exhibition are artifacts, basketry, tools, canoes, etc. The museum is located on the Port Madison Indian Reservation, 7 miles north of Winslow on Highlay 305. It is open 7 days a week from 10:00 a.m. to 5:00 p.m. and an admission fee is charged. Special arrangements are available for group tours or educational programs. For further information call (206) 598-3311.

Toppenish - Yakima Cultural Heritage Center: The center houses a museum and library of Plateau Indian cultural material. Tours (take from 45 minutes to an hour) are available to educational groups, Boy Scouts and Girl Scouts (otherwise there is a $2 charge for adults, $1 for children and senior citizens, and a $5 family rate) and reservations should be made at least one week in advance. Also stories can be read to students in the summer and legends told in the winter. For more information and/or to arrange a tour, please call Inez Strong at (509) 865-2800 or write to her at the Yakima Cultural Heritage Center, P.O. Box 151, Toppenish, Washington, 98948.

Spokane - Museum of Native American Cultures: Houses artifacts and material on tribes from Alaska to Mexico to the Great Lakes. Guided tours are available for students during the school year and should be arranged at least two weeks in advance. For information about fees and to arrange a guided tour, call the museum at (509) 326-4550 or write to East 200 Cataldo, Spokane, Washington 99202.

Maps

Portland Area Jurisdiction Map. U.S. Department of the Interior, Bureau of Indian Affairs, Portland Area Office, Portland, Oregon.

Museum Services

University of Washington, Thomas Burke Memorial Washington State Museum, Education Division, Seattle, Washington 98105. "Traveling Study Collections" The Museum offers a variety of study collections in science and social studies for use by the schools in the state. The collections contain artifacts, specimens, models, and written information on the subject presented. Some collections supplementary books and illustrations. Collections are checked out for two-week periods.

Write or call the Education Division of the Museum to place order for collection.

PORT ANGELES SCHOOL DISTRICT 121
PORT ANGELES, WASHINGTON 98362

FRANKLIN ELEMENTARY
(206) 457-9111

MAKAH CULTURAL CENTER
NEAH BAY, WASHINGTON 98357
(206) 654-2711

Submitted by:
Margaret Carr,
Franklin Elementary School
Port Angeles

NAME ____________________

DATE OF TRIP TO NEAH BAY ____________________

1. WHAT INDIAN TRIBE IS THE MUSEUM ABOUT?

2. WHAT DOES "KWEEDISHCHAAT" MEAN?

3. WHAT WAS THE NAME OF THE VILLAGE WHERE THESE EARLY INDIANS LIVED?

4. WHAT COVERED THE HOUSES AND PRESERVED THEM?

5. HOW LONG AGO DID THIS EARLY VILLAGE EXIST?

6. WHAT ARE 2 REASONS WHY MANY MAKAHS MOVED INTO LARGER TOWNS?

   A.

   B.

7. WHO IS "CHABAT-HITAATSITAT"?

8. WHAT 3 HUNTING JOBS DID THE OZETTE MEN HAVE?

   A.

   B.

   C.

9. TELL FOR WHAT JOB EACH SIZE OF CANOE WAS USED:

   A. LARGE -

   B. MEDIUM -

   C. SMALL -

10. TELL 2 USES THE MAKAHS HAD FOR A SEA LION.

   A.

   B.

11. TELL 3 USES FOR WOOD BY THE MAKAHS.

A.

B.

C.

12. TELL 2 TYPES OF WOOD USED.

A.

B.

13. TELL ONE TOOL USED BY THE MAKAHS AND WHAT IS WHAT USED FOR.

14. NAME 2 FISH CAUGHT BY THE MAKAHS.

15. NAME ONE WAY OF FISHING USED BY THE MAKAHS.

16. WHAT WAS THE MAIN HUNTING TOOL USED BY THE MAKAHS?

17. NAME 3 ANIMALS HUNTED BY THE MAKAHS.

A.

B.

C.

18. NAME 5 THINGS THE MAKAHS MADE FROM WOOD.

A.

B.

C.

D.

E.

19. NAME 2 KINDS OF SHELLS GATHERED BY THE MAKAHS.

20. PLANTS WERE USED BY THE MAKAHS FOR:

A.

B.

C.

21. NAME 2 PLANTS USED FOR WEAVING.

A.

B.

22. NAME 2 THINGS BONE AND ANTLER WERE USED FOR.

A.

B.

23. NAME 2 THINGS STONE WAS USED FOR.

A.

B.

24. THE BONES OF WHAT ANIMAL WERE USED AS A DRAINAGE DITCH?

25. NAME 2 THINGS THAT THE MAKAHS CARVED DESIGNS INTO.

A.

B.

26. NAME A GAME PLAYED BY THE MAKAHS.

27. WHO USUALLY DID THE WEAVING?

28. WHO USUALLY PREPARED THE FOOD?

29. WHO USUALLY SERVED THE FOOD?

30. IF FOOD WAS TOO TOUGH, HOW DID THE GRANDMOTHER HELP THE YOUNG CHILDREN TO CHEW IT?

31. WHAT KIND OF EGGS DID THE MAKAHS EAT?

32. NAME 2 MATERIALS USED TO MAKE BEDDING?

A.

B.

33. NAME 2 ITEMS OF CLOTHING MADE FROM CEDAR BARK.

A.

B.

34. NAME 2 WAYS OF MAKING CLOTH.

A.

B.

35. HOW DO SCIENTISTS KNOW THAT THE MAKAHS TRADED WITH OTHER TRIBES?

36. NAME 1 ITEM ACCEPTED BY THE MAKAHS AS TRADE.

37. WHAT WAS THE MOST INTERESTING THING IN THE MUSEUM?

38. NAME ONE THING YOU LEARNED IN THE MUSEUM THAT YOU DID NOT KNOW BEFORE.

Indian Education Materials Available Through SPI - Supervisor of Indian Education

The following materials are available through SPI's Indian Education Office as a free service to educational programs:

Monographs

The Unwritten Chapters
Indian Education for Indians and Non-Indians

Booklets and Guide

The Red Man in America
Understanding Indian Treaties as Law (curriculum unit)
The History and Culture of Indians in Washington State (curriculum unit grades 7 and up)
Indians of Washington State

Things to Share and Do From The Daybreak Star Indian Reader (Middle Grades)

Reports

Films (for loan)

More Than Bows and Arrows, A two-part color sound film totaling 56 minutes, depicts how Native Americans contributed to the development of medicine, architecture, science, agriculture, urban development, environmental use, transportation, show business and even to our form of government and national destiny.

This award-winning film features Dr. N. Scott Momaday, Pulitzer Prize winning author, Standord University, and is tailored for audiences from the upper elementary grades through college and for people of all ethnic backgrounds.

Indians and the U.S. Government
Indian Sovereignty
The Federal-Indian Trust Relationship
Indian Treaties
Indian Jurisdiction

The above films were purchased from the Institute for the Development of Indian Law. Each film is a color sound movie about 10-15 minutes in length and speaks on the topics indicated by the titles from the viewpoint of the Native American. These films would be appropriate for grades beginning in junior high school through college.

Filmstrips (for loan)

Indians of the Pacific Northwest

These Ten Quick Topic Filmstrips are six minutes in length feature the basic human needs (i.e. clothing, food, shelter, transportation). They were purchased from Educational Media Incorporated, 809 Industrial Way, Box 39, Ellensburg, Washington 98926. They may be previewed at Office of Indian Education, SPI, Olympia.

Other

Selected bibliography and resource materials for teaching about Indians of the Pacific Northwest.

ADDITIONAL INFORMATION

HISTORICAL TIMELINE OF WASHINGTON

					Joint Occupancy of Northwest	Joint Occupancy of Northwest	Joint Occupancy of Northwest					
	La. Purchase		Astoria Founded		Treaty of Joint Occupancy			Washington Territory established at Monticello		Lincoln Shot		Washington becomes a state
1776	1802	1804	1810	1812	1818		1846	1853	1861	1865	1876	1889
U.S. becomes a nation		Lewis & Clark		War of 1812		Missionary Period and Early Development of Government	Border with British Canada settled		Civil War		Reconstruction ends in the south	

1850
Oregon
Donation Land
Act

1854
Treaty
of
Medicine
Creek

1855
Treaties of Pt. Elliot,
Point No Point, Makah,
Quinault, Yakima

Non-Indians Who Came to the Indian Lands of Washington State

Generalization: Each culture tends to view its physical habitat differently. A society's value system, goals, social organization and level of technology determine which elements of the land are prized and utilized.

The following section identifies the types of non-Indians who came to the area and their afiliation. This information is included for the educator's convenience and is readily available in greater depth from most historical sources on the area.

1. Explorers came to explore the area and to claim land for their native or sponsoring nations.

   1579-Sir Francis Drake sailed up the Pacific Northwest Coast and named the entire region New Albion (British).

   1592-Greek navigator in the service of the Viceroy of Mexico, Apostolos Valerianos (Juan de Fuca) found the strait named in his honor.

   1778-Captain James Cook landed in Nootka Sound and took with him sea otter pelts to China thus initiating fur trade in the area (British).

   1792-Captain George Vancouver surveyed the Puget Sound area and named many landmarks. (British).

2. Fur trappers and traders came to establish and conduct fur trade in the area.

   1818-Fort Walla Walla built by North West Company.
   Fort Vancouver founded by McLaughlin
   John Jacob Astor moved the North West Company to Fort Vancouver.
   Jason Lee.

3. Missionaries came to the area to convert the Indians to Christianity, to colonize and promote non-Indian settlement of the region.

   1836-Whitman mission established among the Cayuse near Walla Walla.
   Spalding mission established near Spokane.

   1836-1840's-Large scale non-Indian settlement of the area.

   1847-Whitman incident.

   1849-Oregon Territory established.

4. Miners, stockmen and farmers came to extract the natural resources and to colonize the area.

5. The United States Army came to protect the lives and property of the colonists.

6. The United States Government sent representatives to enlarge land claims for the government and the colonists, to settle land claim disputes, to survey the route of the Great Northern Railroad, to reserve lands for the Indians and to organize and develop the reservation system.

   1854-In preparation for the construction of the Great Northern Railroad, the territorial governors were instructed by the Federal Government to buy out Indian rights and the period of treaty-making began in which tribes were placed on reservations. Indians of Western Washington were relocated first by Governor Stevens.

   1855-Governor Stevens established reservations for 17 plateau tribes by treaty.

7. The result of the non-Indians who came to Indian lands was exploitation of land, people and resources. They were intruders to a highly developed way of life. They brought disease, and destroyed life.

INDIAN RECIPES

Potlatch food suggestions:

1. Indian Fry Bread: 2 cups flour--salt to taste
   1 Tablespoon baking powder
   2 Tablespoons oil
   2 Tablespoons sugar

   Add water to consistency of biscuits. Knead.
   Make into biscuit-size patty.
   Poke hole in center with finger or fork.
   Fry in 1/2" fat in skillet.

2. Smoked salmon

3. Camas root (substitute-dates)

4. Berry tea (substitute-dates)

5. Indian ice cream (substitute-Cool Whip mixed with (partially) frozen raspberries, blueberries or blackberries)

6. Huckleberry Fritters:

   1 pound fresh huckleberries
   4 cups of flour
   1/2 cup milk
   3/4 cup sugar
   3 1/2 teaspoon baking powder
   5 eggs

   1. Sift together the flour, baking powder. Add sugar.
   2. Beat the eggs slightly. Add the milk to them and stir.
   3. Mix the dry ingredients with the liquid ones. Stir in the huckleberries.
   4. Heat oil (about 1 1/2 inches deep) in a heavy skillet until it reaches 350° F.
   5. Drop batter into the fat by tablespoonfuls. Turn to brown evenly.
   6. Place on paper towels to drain. Serve warm.

NOTE: These foods should be planned for "testing" purposes rather than complete meals.

7. Corn Fritters:

2 cups fresh corn or 2, 12 oz cans of whole corn, well-drained
2 eggs, slightly beaten
1 cup flour
½ teaspoon salt
dash of pepper
1 teaspoon baking powder
2 Tablespoons of cream
grease to fry the fritters in (should be ½ inch deep)

1. In a bowl, combine the corn, eggs, flour, salt, pepper and baking powder. Add the cream and stir again.
2. Heat the grease in a fry pan until hot. Carefully spoon the batter into the hot grease. When browned on one side, turn over and brown the other side. Drain the grease from the fritters.
3. Serve warm.
4. Try them with maple syrup.

NOTE: These foods should be planned for "testing" purposes rather than complete meals.

FIRST-AID CHART

AILMENT	PLANT common and botanical name	DIRECTIONS FOR USE
Aches and Pains	Alder (Alnus oregona)	Rub the rotten wood on the body.
	Devil's Club (Oplopanax horridum)	Cut the thorns off and peel the bark. Boil the infusion and wash the limb affected with rheumatism.
	Nettles (Utica Lyallii)	Soak the stalk in water and rub body.
	Western White Pine (Pinus Monticola)	Boil very young shoots and bathe in this water.
Burns	Thimbleberry (Rubus parviflous)	Powder the dry leaves and apply them to burns to avoid scar.
	Hemlock (Tsyga heterophylla)	The pitch is applied to sunburn, also used for chapping.
Hiccoughs	Juniper (Juniperus scopulorum)	Make tea from the Juniper berry.
	Valerian (Valeriana septentrionalis)	Make tea from the roots and drink to relieve hiccoughs.
Measles	Licorice fern (folypedium vulgare)	Crush rhizome, mix it with young fir needles, boil it and drink the infusion.
Nosebleed	Nettle (Urtica Lyallii)	Peel the bark and boil it as a cure for nosebleeds.
	Alum Root (Heuchera parvifolia)	Root pounded up and used wet to apply to sores and swellings.
Sores	Four O'clock (Hesperonio)	For sores, dry the root in the sun. Grind into powder, peel scab, blow on powder.
	Honeysuckle (Lonicera interrupta)	Leaves used to wash sore or pound raw roots and apply them to swelling.
	Horse-Tails (Equisetum arvense)	Dried and burned, the ashes are used on sores and sore mouths.

	Plantain (Plantage major)	Tea is made from whole plant, and poultices of plant for battle bruises. Also raw leaves mixed with those of wild clematis are applied to wounds.
	Red Elderberry (Sambucus callicarpa)	Mash the leaves, dip the pulp in water and apply to infected area for blood poisoning.
	Trillium (Trillium ovatum)	Scrape the bulb with a sharp rock and smear on a boil to bring it to a head.
	Wild Current (Ribes aureum)	Grind bark for poultice. When skin turns yellow the treatment is strong enough.
Colds, Coughs and Sore Throats	Alder (Alnus Oregona)	The bark is boiled and made into tea. Drink for colds.
	Indian Balsam (Leptotaenia multifida)	The roots are dug after the seed is ripe. They are cut into chips like small carrots and strung on a line to cure in the shade. Tea is made from the chips. For coughs and flu.
	Nettle (Uritca Lyallii)	Rubbing with nettles is good for colds or they can be made into tea and drunk for colds.

WASHINGTON STATE PLACE NAMES (FROM CHINOOK WORDS)

Cayuse (ki us')-A Shahaptian tribe in northeastern Oregon. Because these people were breeders of horses, Indian horses became known as cayuses.

Celio (se li'lo)-A waterfall in the lower Columbia River, a few miles up the river from the Dalles. Site of ancient fishing stations of several Indian tribes.

Chehalis (che ha' lis)-The collective name for several Salishan tribes along the Chehalis River in southwestern Washington.

Chelan (che lan')-The largest natural lake in Washington, occupying a deep glacial gorge in the Cascade Range in the north central part of the state. The name means "deep water."

Chemakum (chem' a kum)-A small tribe in the northwest corner of the Olympic Peninsula; related to the Quillayute (Quileute).

Chinook (chi nook')-(1) A tribe on the Washington side of the mouth of the Columbia River. (2) A jargon made up of Indian, English, and French words, used chiefly for trade. (3) Chinook (shi nook')-A warm southwest wind of the Pacific Northwest.

Chinookan (chi nook' an)-A linguistic family made up of tribes along the lower Columbia and lower Willamette rivers.

Chopaka (sho pa' ka)-A mountain peak in the Okanogan highlands of northeastern Washington.

Clackamas (clack' a mas)-A Chinookan tribe along the Clackamas River in northeastern Oregon.

Clatsop (clat' sop)-A Chinookan tribe on the Oregon side of the mouth of the Columbia River.

Cle Elum (kle el'um)-A lake in the Cascade Range in central Washington. The name means "swift waters".

Coeur d'Alene (kur da lan')-A Salishan tribe once living chiefly along Lake Coeur d'Alene and the Coeur d'Alene River in the Idaho Panhandle, and in Washington along the Spokane River above the falls. These Indians called themselves Skitswish. Coeur d'Alene, probably "awl-heart" or "sharp-hearted", from the French, seems to have been a derisive term used by French-Canadian traders and by the Skitswish; which group used it first for the other is uncertain.

Colville (kol' vil)-(1) An Indian reservation in northeastern Washington, between the Okanogan River and the upper Columbia. The name came from Fort Colville, an important trading post along the upper Columbia, established by the Hudson's Bay Company in 1926 and named for Andrew Colvil, a governor of the company. (2) All the Indians now living on the Reservation, except the Nez Perces, "even though they belong to many divergent groups".

Coos (koos)-A tribe of the Kusan linguistic family once living along Coos Bay in southwestern Oregon.

Coquille (ko kel')-A small tribe of the Kusan family once living near the mouth of the Coquille River in southwestern Oregon. Probably an Indian word with French spelling.

Dahkobeed (dah ko' bed)-Duwamish name for Mount Rainier.

Dales, The ((dalz)-An Oregon city on the bank of the Columbia River. The name is from the French dalle, meaning "flagstone". It was applied to the narrows of the Columbia by French-Canadian employees of the North West Fur Compnay and the Hudson's Bay Company. The word meant to them "river rapids swiftly flowing through a narrow channel over flat rocks".

Dosewallips (do se wol' ups)-A river flowing from the Olympic Mountains into Hood Canal, western arm of Puget Sound.

Duwamish (du wa'mish)-A small body of Salishan people once living along the Duwamish River, on the present site of Seattle. The word means "the people along the river".

Enumclaw (e' num claw)-Thunder.

Hoh (hoh)-A small tribe, or subtribe of the Quillayute, living near the mouth of the Hoh River on the Washington coast.

Kalapuya (kal a poo' ya)-A group of related tribes living formerly in the Willamette Valley of western Oregon. Also the language spoken by those tribes. (Also spelled Calapuya, Kalapooia, Calappooia.)

Kalispel (kal'i spel)-A Salishan tribe in Northern Idaho and northwestern Washington.

Keechelus (kech 'e lus)-A lake in the Cascade Range in Washington, near the summit on U.S. Highway 10.

Kittitas (kit' ti tas)-A flat valley surrounding the present city of Ellensburg, Washington, once the territory of Kittitas tribe.

Klallam (klal' lam)-A Salishan tribe on the Washington coast, along the Strait of Juan de Fuca. (Also spelled Clallam.)

Klamath (klam' ath)-A tribe of southern Oregon, near Crater Lake; their principle villages were on Upper Klamath Lake.

Klickitat (klick i tat)-A Shahaptian tribe of southwestern Washington, once living mainly along the headwaters of the Cowlitz, Lewis, White Salmon, and Klickitat rivers.

Lapush (la poosh')-Indian village at the mouth of the Quillayute River. The name is probably a corruption of the French la bouch, "the mouth".

Loo-wit (loo wit')-Mout St. Helens, a volcanic peak in the Cascade Range in Washington.

Lummi (lum' mi)-A Salishan tribe living formerly on some islands in northern Puget Sound and on the adjacent mainland.

Makah (ma kah')-A tribe in the extreme northwest corner of Washington, the only tribe of Wakashan stock in the United States. The word means "cape people".

Methow (met' how)-A Salishan tribe of eastern Washington, once living between Lake Chelan and the Methow River.

Multnomah (mult no'mah)-(1) A Chinookan tribe that formerly lived on and about Sauvies Island on the lower Columbian River; it probably has been extinct since sailors brought an epidemic of measles in 1832. (2) All the tribes once living along or near the lower Willamette River, Oregon. (3) A waterfall of the Columbia Gorge.

Nespelem (nes pe'lem)-A Salishan tribe that once lived along Nespelem Creek, a tributary of the upper Columbia River, in northeastern Washington. The name means "desert country".

Nez Perce (nez-pers')-A large Shahaptian tribe once living in what is now southeastern Oregon, and central Idaho. The French word means "pierced nose", but since these Indians never pierced their noses, it seems likely that nez presse ("flattened nose") was intended by the French-Canadian traders.

Nisqually (ni skwol'li)-A Salishan tribe and a river near the southern end of Puget Sound.

Nooksack (nook' sak)-(1) A river in northwestern Washington flowing from Mount Baker into Puget Sound. (2) A Salishan tribe formerly living along the Nooksack River. The name means "mountain men".

Okanogan (ok a nog' an)-(1) A river in north central Washington and adjacent British Columbia, a large tributary of the upper Columbia. (2) An important division of the Salishan family formerly division of the Salishan family formerly living along the Okanogan River and along Okanogan Lake in British Columbia.

Palouse (pa loos')-(1) A small river in southeastern Washington, tributary to the Snake River. (2) A Shahaptian band once living along the Palouse River. (3) A large area of land in southeastern Washington thought to have been called palouse, "the grass lands", by French-Canadian voyageurs. The Palouse River flows through it. The tribal name is usually spelled Palus.

Puyallup (puyal' lup)-An important Salishan tribe once lived along the Puyallup River and adjacent Puget Sound. (According to Henry Sicade, Puyallup means "generous people"; according to Elwood Evans, it means "shadows from the dense shade of the forest".)

Queets (kwets)-A small tribe or subdivision of the Quinault, along the Queets River on the Washington coast.

Quillayute (kwil'layute)-(1) A river only six miles ong, in Washington; the fishing village of Lapush is at its mouth. (2) Often speled Quileute-a Chimakoan tribe living along the Quillayute River.

Quinault (kwin alt')-A Salishan tribe living along Lake Quinault and on the Washington coast between the Quinault River and the Chehalis River.

Salishan (sa'lish an)-Pertaining to an American Indian linguistic family which includes more tribes of Washington than any other linguistic family does.

Samish (sa'mish)-A Salishan division once living along the Samish River and Samish Bay of the northern Puget Sound region.

Skokomish (sko ko'mish)-A Salishan tribe formerly living at the mouth of the Skokomish River, which flows into the northern end of Hood Canal. The name means "river people".

Snohomish (sno ho'mish)-A Salishan tribe once living on the south end of Whidbey Island and along the adjacent east coast of Puget Sound. The city of Everett, Washington, is at the mouth of the Snohomish River.

Snoqualmie (sno kwol'me)-(1) A Salishan tribe along the upper branches of the Snoqualmie River, western Washington. The name means "people who came from the moon". (Spelled also Snuqualmi.) (2) Snoqualmie Falls, a 270 foot cataract in the northern Cascade Range, near U.S. Highway 10.

Spokane (spo kan')-A Salishan tribe or group of tribes formerly living along the Spokane River in the area of the present city of Spokane. Name means "children of the sun".

Skwa'mish (skwa'mish)-A Salishan tribe living along Howe Sound, British Columbia.

Steilacoom (still'a kum)-A small lake near Tacoma, Washington. The name is a corruption of the name of an Indian chief.

Stillaguamish (still a gua'mish)-A Salishan tribe once living along the Stillaguamish River in northwestern Washington. The name means "river people".

Suquamish (su kwa'mish)-A Salishan tribe formerly living on islands west of Seattle and possibly along the adjacent shores of Puget Sound.

Swinomish (swin'o mish)-(1) A Salishan tribe once living on Whidbey Island, Puget Sound, and the adjacent mainland. (2) An Indian reservation in northwestern Washington.

Taholah (ta ho'lah)-Indian village on the Washington coast, at the mouth of the Quinault River.

Tatoosh (ta toosh')-A small island one-half mile off the Washington coast, at the entrance to the Strait of Juan de

Fuca. Named for the Indian chief who welcomed Captain John Meares in 1788.

Toppenish (top'pen ish)-A band of Yakima or of Klickitat formerly living on Toppenish Creek, a branch of the Yakima River. The name means "people of the trail coming from the foot of the hill".

Wapato (wa'pa to)-An Indian family of the Chelan group, living near the south end of Lake Chelan. Also, a tuberous root, eaten, boiled or roasted by almost all North American Indian tribes. In the Chinook jargon, a plant still called wapato; also called broad-leaved arrowhead and Indian potato. Botanical name-Sagittaria. (Also spelled wapatoo, wappato, wapata.)

Wishram (wish'ram)-A Chinookan tribe on the Washington side of the Columbia River, immediately opposite the Wasco.

Yakima (yak' ma)-An important Shahaptian tribe of central Washington, once living along both sides of the middle Columbia River and along the northerly branches of the Yakima and Wenatchee rivers.

131

FIRST SALMON CEREMONY

One of the most important ceremonies of group interest was associated with the arrival of the first salmon each year. Since salmon were regarded as beings who voluntarily sacrificed themselves for the benefit of man, it was very important that they be treated well and with respect. Although the salmon beings left their material bodies behind, they were immortal, and if offended, might not return the following year. The first catch of the year in important fishing locations was given an elaborate welcome so the salmon could be well-disposed toward the humans who fished there.

In detail there were almost infinite variations of the first Salmon ceremony, but the basic pattern involved the taking of the first fish by the shaman or his assistants, who carried it in a special manner to an alter on which it was laid in the presence of the assembled group. Throughout the rite there was constant reference to the run and its continuance, and the first fish was usually placed with its head pointing upstream so the rest of the salmon would continue upstream and not turn back to the sea. The first fish was treated as an honored guest of high rank: the shaman sprinkled it with eagle down or red ochre or other ritual material, and made a formal speech of welcome, followed by songs or chants of the type to greet a visiting chief. The fish was cooked by the shaman or an assistant to the accompaniment of prayers and songs; then each person present was given a taste. If the fish was small, several might be caught so that everyone could be served the first taste.

After the formal ceremony, people might begin to fish for themselves. Often there were restrictions on the use of the dried salmon for a certain period. For example, among some groups fillets could be dried at first, and whole fish roasted for immediate use, but the complete skeleton--backbone with head and tail attached--had to be returned to the water in one piece. Later backbones and heads could be separated for smoking and preservation, but it was still necessary to return the bones to the water. It was believed that salmon permitted themselves to be harpooned or clubbed in the normal manner of taking, but should not be further mistreated. Many groups related a story to children about the terrible fate that befell a naughty boy who poked out a salmon's eyes in play. In rivers in which several species ran, the first of each species might be given identical treatment, or the earliest species might receive the most elaborate attention while the others would receive less elaborate handling.

TOTEM POLES

The Northwest Coast Indians carved totem poles out of the great cedar trees in their environment. They were carved to show clan or family crests, to show historical events, grave memorials, and sometimes to represent white people the Indians had met.

Totem poles were not gods or demons. They were never worshipped and were not used as religious figures.

When a family or clan erected a memorial pole, they were showing their coat of arms (or crest), showing their honor, and showing what rights or privileges their family had. No other family could claim this pole to be their own.

Along the Northwest coast, different tribes had different styles of carving. Some carved with bold, deep cuts, while others carved shallow cuts that looked delicate. Some large poles were very expensive and took two to three years to carve. Sometimes a family would spend all they had for the honor of having a pole.

The colors that coastal Indians used before the European's arrival were mostly:

--red -- made from hematite stone

--bluegreen -- made from copper ore

--black -- made from coal, graphite and charcoal

--white

Painting was done with brushes made from various sizes of hair, usually porcupine quills, tied onto a handle of wood. Because more paints and colors are now available, totem poles made today may have a wider variety of colors.

Totem poles can be seen in these Seattle-Tacoma locations:

a. Burke Museum - University of Washington Campus

b. Highline Community College - Midway, Washington

c. Pioneer Square - Downtown Seattle (See p. 129)

d. West Seattle View Park - 35th Avenue SW and SW Alaska, Seattle

e. Tacoma Historical Museum - Tacoma

f. Tacoma View Park - Tacoma

g. Point Defiance Park - Tacoma

GRADES 4-6

Totem Poles with the Stories They Tell

By Boma

Vancouver, B.C., Canada The Northwest Coast Indians believed that in the beginning all living things shared the world in a state of equality and mutual understanding. They spoke the same language and the difference between them was in their superficial external appearance. If, for convenience, the form underneath was identical with a human form, it allowed a human to live with birds and animals and return with their secrets to hand on to his people.

From this belief, the Indians developed a series of legends and myths, many of which are illustrated in their totem pole carvings.

On a single pole there might be illustrated one simple tale or several events in tribal history, legendary or actual. Almost every tribe and clan prized at least one story of an encounter between an ancestor and a spirit, usually in the guise of an animal. Following a series of exciting adventures, the man would be granted the right to adopt the animal as his crest. His descendents inherited this right, and so carved a stylized and abstract likeness to their badge on their poles.

The following are brief descriptions of the mask personalities which appear on most poles.

WHALE, the much-feared Ruler of the Deep, can be recognized by his dorsal fin. Understandably, among a people who depended on the sea for their staple food, Whale usually was the villain of Indian legends. One tale deals with the kidnapping of a beautiful young girl by Whale. Her husband was able to rescue her only with the assistance of friendly birds and animals, and after practicing black magic. It was a common belief that should a fisherman drown, his spirit would return in the guise of a Whale. To insure a good catch, the Indians would precede each fishing trip with a dance to the Killer Whale to show their goodwill.

RAVEN, center of many legends, is a rogue-mischievous, sly and thieving. Despite these characteristics, he was an asset. One legend states that he stole the salmon from the Beaver by rolling up their lake, absconding with it, and letting the salmon loose in the rivers, thus giving the Indians their staple food. He is also credited with stealing the sun from the chief who kept it hidden in a box. He managed this by turning himself into a pine needle, arranging to be swallowed by the chief's daughter and thus being born into the chief's house as his grandson. A pampered child, he finally persuaded his doting grandparent to give him the sun to play with. Seizing his opportunity, he changed himself back into Raven, flew through the smokehole and flung the sun into the sky to provide light. Because of this legend, Raven is often depicted with a disk on his straight beak.

WASGO (Or SEA WOLF). The legend of Wasco concerns a young gambling man with a nagging mother-in-law. Dressed in the skin of a sea monster, he caught various fish by night, until he was finally overpowered by a pair of whales. He returned only to take his wife to an underwater home. Good luck will come to any fortunate enough to see him, his wife, or their offspring, the "Daughters of the Creeks." Wasgo is depicted with the head of a Wolf, but the fins of a Killer Whale.

BEAVER is always indicated by prominent teeth and a cross-hatched tail. His patience, wisdom, and craftsmanship earned respect among the tribes, although his cunning ways caused him to be held in some awe. One legend states that it was Beaver who felled trees for the first Indian's home, and another credits him with bringing fire to the Indians. The Beaver is a prized crest of the Eagle Clan, won after a variety of legendary incidents had occurred in which Eagle was the victor.

FROG was often used as a guardian symbol because of his tendency to croak a warning kwhen anything approached. He also was credited with the ability to draw out evil supernatural powers with his tongue. Hence, he was sometimes carved with a very long one. He figured often in legends dealing with a common theme-that if one members of a community was needlessly cruel to an animal, the whole community would suffer in a violent manner.

BEAR, as a symbol of earthly power, was sometimes used to indicate the authority of a chief. His short snout, large teeth and paws make him an unmistakable figure, representing a particularly great force and might. One crest, often seen, pictures Bear Mother with her two cubs. This illustrates the myth of the Indian maid who was captured by a Bear, turned into one herself, and married to the son of the chief. She has two sons who were endowed with supernatural powers and who were able to take the form of Bear or Human at will. She was finally rescued by her brother and returned to her people.

EAGLE was a symbol of wisdom, authority and power. One legend concerns a young man of the Bear clan, punished by his chief by being set adrift in a canoe. The Eagle chief rescued him and permitted him to marry his daughter. Many adventures followed. During one of these, Bear, exhausted by his efforts to subdue and capture the sea creature, is assisted by his Eagle wife.

THUNDERBIRD, lord of the skies and source of the elements, was credited with animal, human and supernatural powers. Legend explained that when storms occurred, Thunderbird was capturing Whale, his only enemy and favorite food. As he sailed over the ocean, looking for his prey, the spread of his gigantic wings would darken the sky. Then, sighting Whale, he would swoop down and thunder was in the flap of his mighty wings and lightning was the flash of his eyes or the fire from his tongue, as he pierced his victim before carrying him off to a mountain retreat. To the Indians, Thunderbird was a great helper and assisted them in many ways. Recognized on totem poles by his long curved beak. Thunderbird is one of the best-known crests in Indian carving.

MOUNTAIN GOAT's spirit gives kindness, good humor, and fairness. Also, his follower was given power to be a good climber, fleet of foot, and a good hunter of mountain animals.

THE STORY OF THE TOTEM POLE

IN PIONEER SQUARE, SEATTLE

This totem pole was brought from Tongas Island, Alaska, and placed in Pioneer Square in 1897. It has been carved out of a cedar log and is 60 feet high.

To understand the meaning of the crests on the pole, it is necessary to understand something about the Tlingit People. They are divided into two main clans, the Wolf and the Raven. From these two main clans there are over eighty branches which are found along the Pacific Coast from Alaska to British Columbia. Annihoots, the brown bear, Chak, the eagle, Orca, the whale, and many other animals and fish belong to the Raven Clan.

The carved figures on this pole tell a family history dated back seven generations. Beginning with the top of the pole, there is a raven with a herring in its beak. The raven represents the family clan of the chief who had this totem pole carved. The herring in the Raven's beak shows that the herring was a good food source for these people. The next figure on the pole is a human figure who represents the medicine man of the village. He was a member of the Frog subclan, as shown by the frog he is holding. The third figure from the top represents the ancestors of the chief who had the pole carved and signifies that he belonged to the Frog subclan. The fourth figure is Annihoots, the bear. The large size of the bear shows that the chief he represents was a highly-respected man in his generation. The fifth figure is the Eagle, which is a member of the Wolf clan. The fighting attitude of the eagle shows that the chief he represents won many battles in his time. The sixth figure represents the blackfish, a member of the whale family. The blackfish was the clan crest of the chief who was the leader during this generation and is a subclan of the Wolf Clan. The human face which appears just forward of the top fin signifies that this chief had captured slaves in raids on other tribes. The seal in the jaws of the blackfish means that the family of this chief always had plenty of seal meat to eat.

The seventh and last figure on the pole is another eagle, which represents the earliest ancestor of this line of chiefs. The oval-shaped figure on the side of the head represents an egg and shows that the Eagle Clan are a great people and will have many more descendants to follow.

RELATIONSHIP BETWEEN MODERN WASHINGTON INDIANS AND THE RESERVATION SYSTEM

Generalizations: Continuous and unrelenting change has been a universal condition of human society throughout both remembered and recorded time. The early history of a country has a definite bearing on the traditions, beliefs, attitudes and ways of living of its people.

A society must continuously evaluate and modify its culture in order to adjust to changing conditions; failure to do so leads to social disorganization or the absorption or exploitation of the society by more aggressive and rapidly-developing cultures.

Modern Washington State Indians constitute three basic groups defined by their relationship to the reservation system.

1. Tribal groups which have reservations.

2. Tribal groups which do not have reservations.

3. Indians living in urban areas who generally are not affiliated with tribal groups or reservations.

From 1953 to 1971 termination was the official policy of the United States Government concerning Indian reservations. This policy referred to ending the relationship of the Indians and their reservations with the Federal Government.

Modern Indians of Washington State have several alternatives available concerning reservations, each implying certain consequences.

1. Re-establish land base.

   This alternative applies to those tribal groups which do not have reservations and those tribal groups that are regaining their lands.

   a. Positive consequences
      Self-determination, self-control
      Secure tribal identity
      Secure federal recognition and BIA services and support
      Economic growth as a result of established tribal identity
      Increased individual self-respect as a result of established tribal identity

   b. Negative consequences
      Political problems involved in the establishment of a reservation must be dealt with effectively
      Land claims problems
      Gaining public support for the cause

2. Developing existing land base

This alternative applies to those tribal groups which have reservations.

a. Positive consequences
   Self-determination
      Establish land base support
      Control over land base

b. Negative consequences
   Must deal with problem of multiple land claims

3. Selling land base

This alternative applies to those tribal groups which have reservations.
This alternative is not considered as much today as in the past.

a. Positive consequences
   Self-determination, self-control
   Gain freedom from federal control
   Per capita payments to individuals who are then free to use the money as they wish

b. Negative consequences
   Loss of tribal unity and identity

4. Move off the reservation

This alternative applies to members of tribal groups which have reservations.

a. Positive consequences
   Self-determination
   Loss of federal control
   Increased employment opportunity

b. Negative consequences

   Face problems dealing with the non-Indian society without the economic and social resources of athe BIA and the reservation:

   BIA and the reservation:
   discrimination
   education
   employment
   welfare
   legal problems
   jurisdictional problems

At the present time most of the tribes are trying to gain self-determination over their own future while retaining the benefits provided in the treaties. They are trying to maintain a careful balance between the taking and given up of tribal powers and programs.

The Washington State Indians whose reservations were established by treaties with the United States Government face recurring conflicts over the terms of the treaties. These conflicts have resulted because the United State Government has not upheld the treaties and the Bureau of Indian Affairs has misused its power to oppose the rights of the Indian tribes.

Note: Teachers should consult American Friends Service Committee, **Uncommon Controversy** for information on the fishing rights controversy and "Understanding Indian Treaties as Law". An additional resource would be a report of the United States Commission on Civil Rights entitled "Indian Tribes--A Continuing Quest For Survival" published in June, 1981.

TREATIES IN WASHINGTON

The Federal Government purchased ownership of the land through negotiation of treaties. The treaties ceded the large parcels of land but retained smaller parcels for continued Indian occupancy. In a few cases payment for the property was in the form of cash. More frequently it was in the form of goods, farm tools, livestock, medical services and education.

In 1854 the territorial governors were instructed by the Federal Government to buy out Indian rights and a period of treaty-making began in which the tribes in the area of Washington State were placed on reservations. In 1854-5 Governor Stevens relocated the Indians of Western Washington by negotiating the treaties of Point Elliott, Point No Point, Neah Bay, Quinault River and Medicine Creek.

In 1855 Governor Stevens called Plateau area tribes together for a treaty-making session and negotiated the Treaty of Camp Stevens with three major tribes, the Yakima, Umatilla, and Nez Perce tribes.

In Western Washington the removal of tribes to the reservations caused problems due to the fact that the treaties regarding the formation of the reservation did not include traditional fishing or gathering grounds. These problems continue today.

In Eastern Washington non-Indian settlers and minors immediately rushed through and settled on the reserved Indian lands. It is important to note that the Indians of Washington State kept some of their lands and ceded the remaining without war at a time the Indian people outnumbered the white man. The Indians were not a conquered people, and their placement on reservation lands was not caused by losing battles.

The Indians attempted to deal with these problems in several ways:

1. Fight-Flight
   Selected Indian resistance movements
     Puyallup-Nisqually (Chief Leschi)
     Yakima, Spokane, Coeur d'Alene, Palouse, Nez Perce (Chief Joseph)

2. Resignation-to reservations
     Chief Sealth
     Chief Joseph
     Problems of reorganizing life of the reservations can be discussed.

3. Religious Movements
     The Ghost Dance Religion
     Longing for the destruction of the non-Indians and a return to the old way of life.

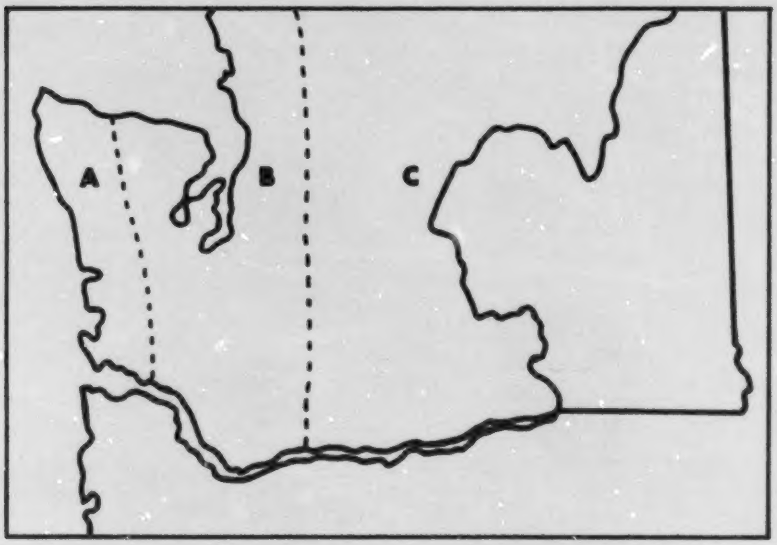
GUIDELINES FOR GUEST SPEAKERS

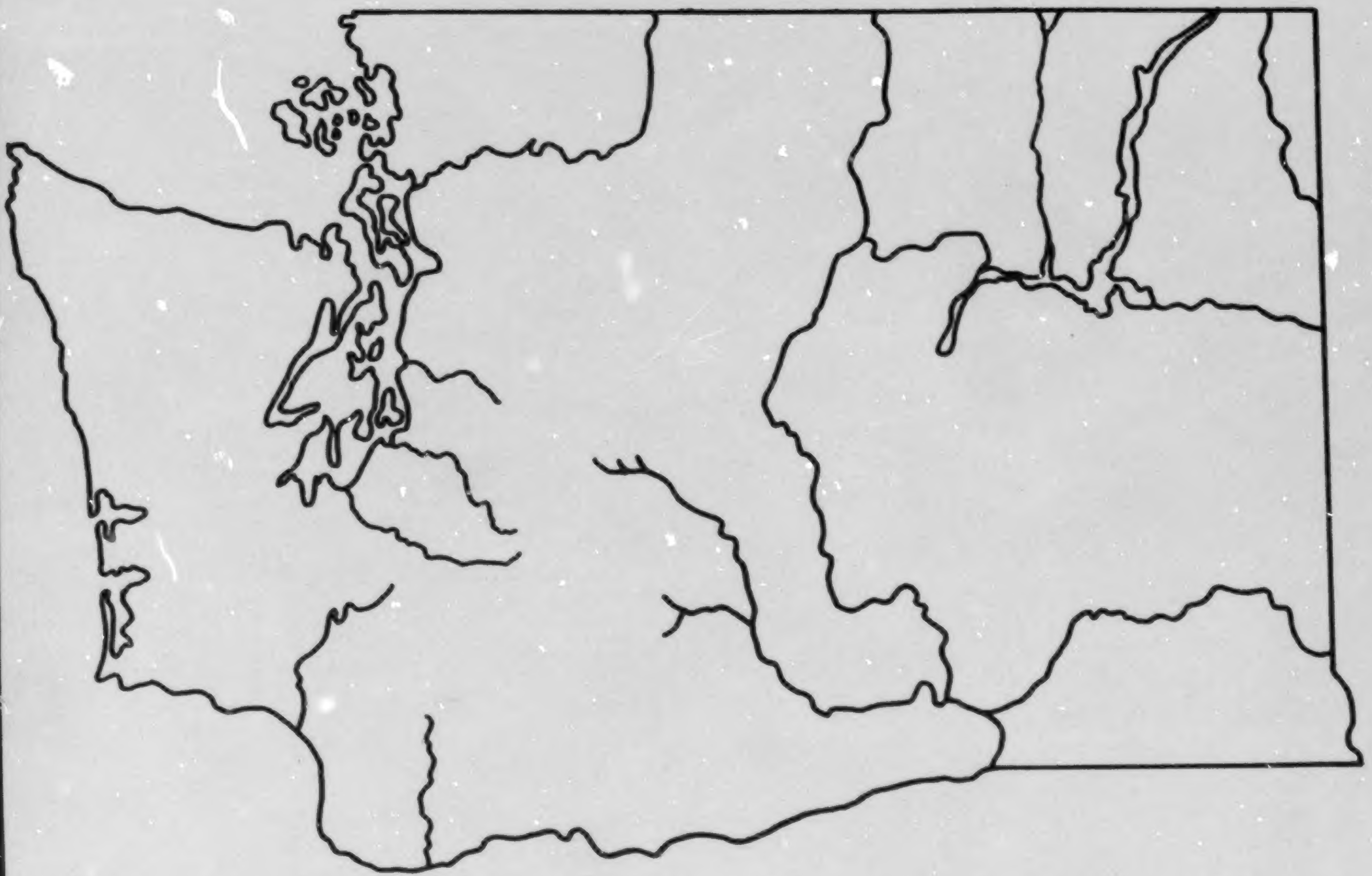
1. Encourage the speaker to present a specific topic.
2. Encourage speaker to bring artifacts, etc. to enhance presentation.
3. Discuss procedure with students.
4. Plan discussion questions with your students. Remind students to show respect for different beliefs, etc.
5. Notify school personnel of date, time and place of program.
6. Contact newspaper if article is to be published.
7. Prepare place for presentation i.e., table and chair.
8. Have specific student introduce and/or thank speaker on behalf of the class.

MAPS

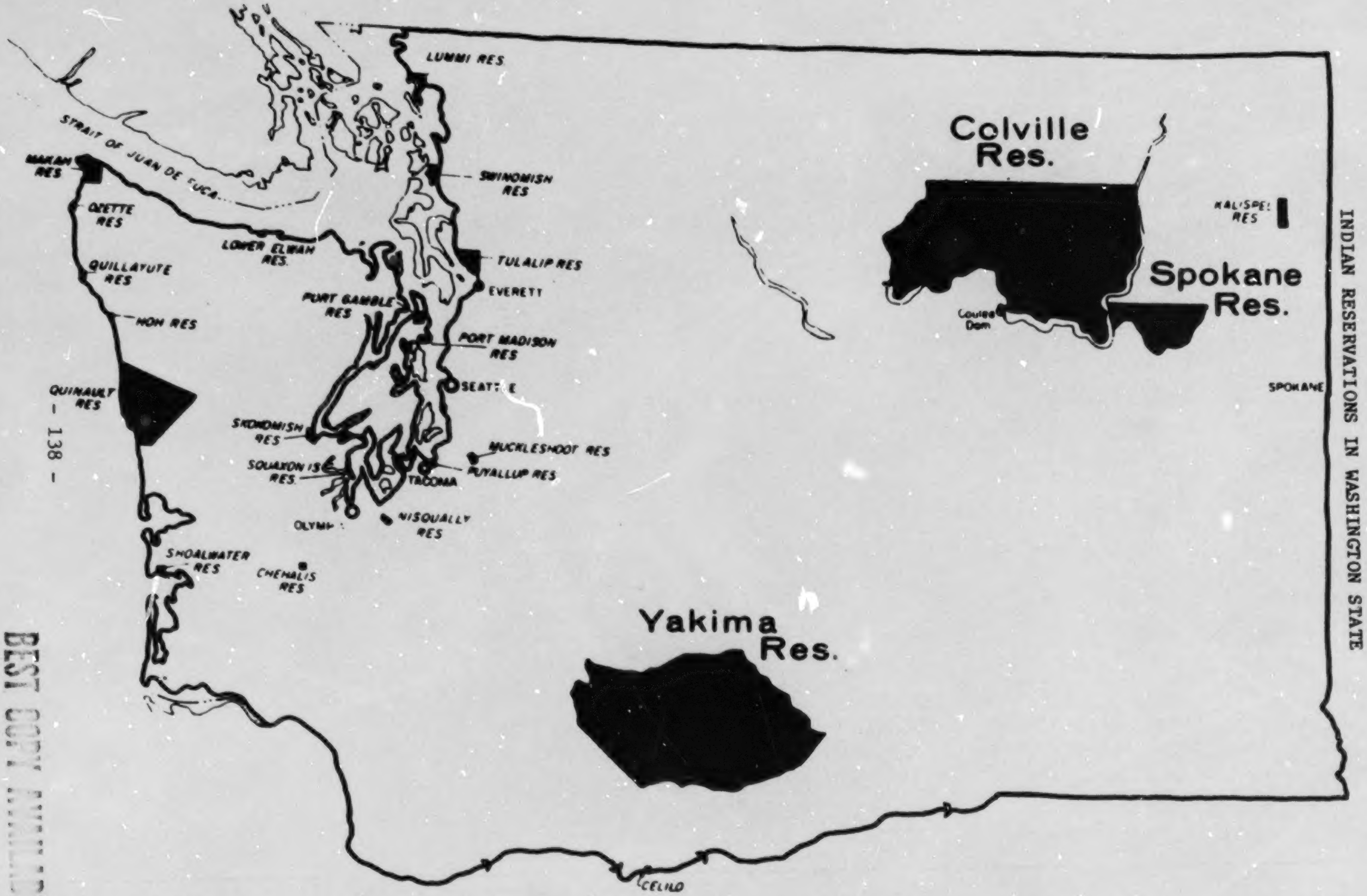
OUTLINE MAP OF WASHINGTON STATE

(Could be enlarged for classroom use.)





WATERWAYS OF WASHINGTON STATE


LUMMI RES
STRAIT OF JUAN DE FUCA
MAKAH RES
OZETTE RES
QUILLAYUTE RES
HOH RES
QUINAULT RES
LOWER ELWAH RES.
SWINOMISH RES
TULALIP RES
EVERETT
PORT GAMBLE RES
PORT MADISON RES
SEATTLE
SKOKOMISH RES
MUCKLESHOOT RES
SQUAXON IS. RES.
TACOMA
PUYALLUP RES
OLYMPIA
NISQUALLY RES
SHOALWATER RES
CHEHALIS RES
Colville Res.
KALISPEL RES
Spokane Res.
Coulee Dam
SPOKANE
Yakima Res.
CELILO

INDIAN RESERVATIONS IN WASHINGTON STATE

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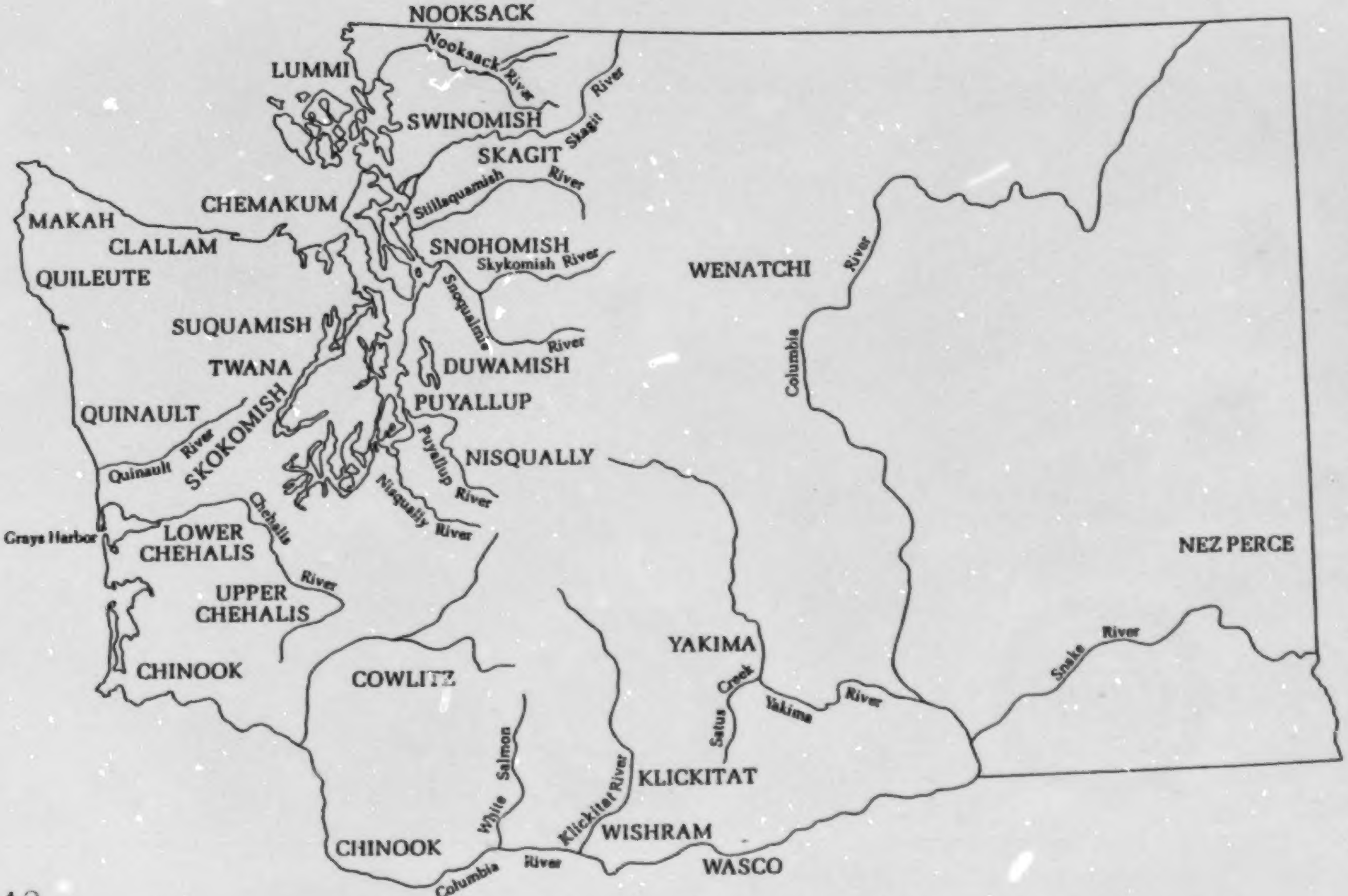
NOOKSACK
Nooksack River
LUMMI
SWINOMISH
River
Skagit
SKAGIT
River
CHEMAKUM
Stillaguamish
MAKAH
CLALLAM
SNOHOMISH
Skykomish River
QUILEUTE
WENATCHI
River
Snoqualmie
SUQUAMISH
River
TWANA
DUWAMISH
Columbia
SKOKOMISH
QUINAULT
PUYALLUP
River
Quinault
Puyallup
NISQUALLY
River
Nisqually
River
Chehalis
Grays Harbor
LOWER CHEHALIS
River
NEZ PERCE
UPPER CHEHALIS
YAKIMA
River
Snake
CHINOOK
COWLITZ
Creek
Yakima
River
Satus
Salmon
White
Klickitat River
KLICKITAT
WISHRAM
CHINOOK
River
Columbia
WASCO

INDIAN TRIBES
AND
INDIAN RESERVATIONS
IN
WASHINGTON STATE

INDIAN TRIBES IN WASHINGTON STATE

(Listed by Bureau of Indian Affairs Agency)

Superintendent, Colville Agency
Bureau of Indian Affairs
Coulee Dam, Washington 99116

Confederated Tribes of the Colville Reservation

Superintendent, Northern Idaho Agency
Bureau of Indian Affairs
Lapwai, ID 83540

Kalispel Indian Community (in Washington)

Superintendent, Spokane Agency
Bureau of Indian Affairs
Welpinit, Washington 99040

Spokane Tribe

Superintendent, Yakima Agency
Bureau of Indian Affairs
Toppenish, Washington 98948

Yakima Indian Nation

Superintendent, Puget Sound Agency
Bureau of Indian Affairs
3006 Colby Ave.
Everett, Washington 98210

Hoh Indian Tribe
Lower Elwha Tribe Community
Makah Indian Tribe
Nisqually Indian Community
Port Gamble Indian Community
Puyallup Tribe
Quillayute Tribe of Indians
Skokomish Indian Tribe
Squaxin Island Tribe
Suquamish Indian Tribe
Swinomish Indian Tribal Community
Tulalip Tribes
Confederated Tribes of the Chehalis Reservation
Lummi Tribe of Indians
Quinault Tribe of Indians
Shoalwater Bay Indian Tribal Organization
Nooksack Indian Tribe
Sauk-Suiattle Indian Community
Upper Skagit Indians
Jamestown Band of Clallam Indians
Stillaguamish Indian Tribe
Chinook Indians*
Cowlitz Indians*
Duwamish Indians*
Kikiallus Indians*
Lower Skagit*
Samish Tribe of Indians*
San Juan Tribe*
Snohomish Indian Tribe*
Snoqualmie Indian Tribe*
Steilacoom Indian Tribe*

*Indian groups that receive assistance from the Bureau only in matters relating to the settlement of claims against the U.S. Government, such as those involving inadequate compensation for land taken in the past. (From **American Indians and Their Federal Relationship**, United States Department of Interior, Bureau of Indian Affairs, March 1972, pp. 35-36, an update of status for Jamestown Band of Clallam and Stillaguamish Indian Tribe.)

INDIAN RESERVATIONS IN WASHINGTON STATE

	ACREAGE	POPULATION	COUNTY	AMERICAN INDIAN POPULATION IN COUNTY
Chehalis Reservation	2,075.06	185	Grays Harbor	2,293
			Thurston	1,726
Colville Reservation	1,011,871.12	2,994	Ferry	983
			Okanogan	3,233
Hoh River Reservation	443.00	39	Jefferson	440
Kalispel Reservation	4,557.41	129	Pend Oreille	192
Lower Elwah Reservation	372.00	247	Clallam	2,113
Lummi Reservation	7,383.77	1,445	Whatcom	3,252
Makah Reservation	27,027.13	571	Clallam	2,113
Muckleshoot Reservation	1,234.76	467	King	12,437
Nisqually Reservation	770.86	338	Thurston	1,726
Nooksack Reservation	.97	...	Whatcom	3,252
Ozette Reservation	719.00	...	Clallam	2,113
Port Gamble Reservation	1,303.00	454	Kitsap	2,020
Port Madison Reservation	2,846.08	254	Kitsap	2,020
Puyallup Reservation	65.04	171	Pierce	5,919
Quillayute Reservation	813.84	250	Clallam	2,113
Quinault Reservation	130,583.04	1,021	Grays Harbor	2,293
			Jefferson	440
Shoalwater Reservation	335.00	25	Pacific	357
Skagit Reservation	99.00	N/A	Skagit	1,138
Skokomish Reservation	2,950.82	316	Mason	1,008
Spokane Reservation	133,179.15	581	Stevens	1,504
Squaxin Island	827.89	304	Mason	1,008
Swinomish Reservation	3,610.76	337	Skagit	1,138
Tulalip Reservation	10,221.40	630	Snohomish	4,141
Yakima Reservation	1,119,093.97	7,480	Yakima	6,656
			Klickitat	467

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[1] From United States Department of Interior, Bureau of Indian Affairs **Annual Report of Indian Land**, Sept. 30, 1978.

[2] From United States Department of Commerce, **Federal and State Indian Reservations**, 1974. This figure does not refer to enrollment.

[3] County or counties where the reservation is located.

[4] From United States Department of Commerce, Bureau of the Census, 1980 **Census of Population and Housing-Washington**, March 1981. This figure represents American Indian, Eskimo and Aleut population by county.

CHRONOLOGY

EARLY WASHINGTON CHRONOLOGY

1774	Spanish explorers visit Northwest Coast
1785	Northwest Territory Ordinance provides that Indians' "lands and property shall never be taken from them without their consent."
1787	United States Constitution (makes treaties supreme law of the land)
1790	A Spanish explorer, enters Strait of San Juan and claims Clallam Bay for Spain
1792	Gray's Harbor and Columbia River named by Captain Gray
1802/1803	Louisiana Purchase
1804/1805	Lewis and Clark Expedition - their travel helps create U.S. claim to what is now Washington State
1812	War between U.S. and Great Britain delays opening of Northwest
1818	49th parallel made United States-Canadian border, this began joint occupation
1819	Treaty extinguishes Spanish claim to Northwest
1833	First white settlement of Puget Sound (Fort Nisqually) built by Hudson's Bay Company
1836	First steamship in the Northwest Major smallpox epidemic kills many Indians in the Northwest
1837	Missionaries at the Dalles U.S. settlers begin movement to the Northwest
1842	U.S. settlers move into the Northwest along Columbia River
1844	First U.S. settlers in Western Washington
1845	U.S. settlers at Tumwater Provisional government set up in Oregon Territory
1846	Oregon Treaty establishes present U.S.-Canadian border along 49th parallel
1847	Flour mill, shingle mill, bring plant at Tumwater Measles and Cholera epidemic kills many Indians in the Northwest
1848	U.S. acquires New Mexico and California U.S. establishes Oregon Territory providing "legal means" for settlers to acquire title to Indian lands Gold Rush attracts whites to Northwest

1850	Oregon Donation Land Act enables each settler to claim up to 320 acres of public land
1853	Washington Territory established Commercial fishery on Duwamish Isaac I. Stevens, Governor of Washington Territory
1854	Confrontations between Indians and whites in Eastern Washington Treaty of Medicine Creek signed
1855	Treaties of Point Elliott, Point No Point, Neah Bay, Quinault and Yakima signed Indians and whites in violent confrontations throughout Washington Territory
1856	Indians attack Seattle Indian uprisings quelled Fox Island conference held to resolve issues, adjust details of reservations
1857	Leschi hung as scapegoat
1858	Gold discoveries bring whites through Western Washington
1862	Homestead Act encourages western settlement
1871	U.S. stops making treaties with Indians
1887	Dawes General Allotment Act allowed conversion from tribal land holdings ato individually privately owned holdings
1889	Washington Territory becomes a state State constitution contains clause disclaiming jurisdiction over Indians and Indian lands

GLOSSARY

bay- a wide inlet of the sea

* camas- a plant of the lily family, with blue flowers, growing in low, wet meadows; the bulbs were a staple food of the Pacific Northwest Indians

* cattail- plant used for basketry

* culture- a society's system of beliefs, values, knowledge, traditions and skills

* dentalium- shell used for trade

* environment- surroundings

* longhouse- permanent home of Coast and Puget Sound Indians

* mathouse- temporary home of Coast and Puget Sound Indians

* natural resources- somethine found in the natural environment of use to man

* pemmican- pounded dried berries and meat mixed with oil

* potlatch- a gift, to receive; a ceremony in which gifts were given

* Puget Sound- a long arm of the Pacific Ocean

* reservation- land reserved by a tribe in a treaty

* salmon- common fish in Puget Sound

* technology- tools, skills, knowledge of a people in a particular culture

* tepee- cone-shaped shelter used by the Plateau Indians

* tidelands- flat beach on which tides go in and out

topography- the lay of the land

* travois- platform attached to dog or horse for transporting goods

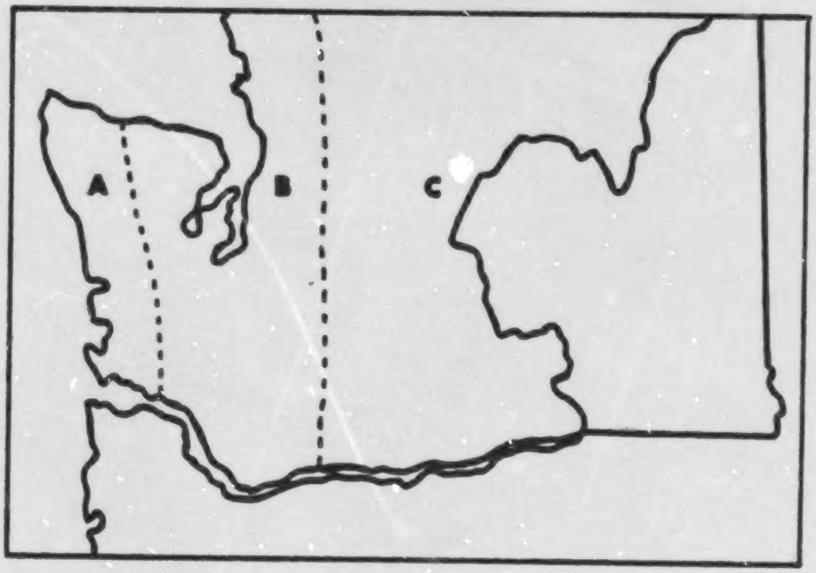
* tribe- a group of people who act as a unit

vegetation- plant life

* wapato- Chinook word for potato

* words to be included in student picture dictionaries
Other words may be added as you progress through the unit.

STUDENT WORKSHEETS
AND ACTIVITIES



1. Write about some of the things you would see in each area:

Coast: ______________________________

____

____

Puget Sound: ______________________________

____

____

Plateau: ______________________________

____

____

2. Color the area of the Coast Indians red.

3. Color the area of the Puget Sound Indians green.

4. Find the area of the Plateau Indians. Color it yellow.

5. Label the Pacific Ocean and Puget Sound and color them blue.

6. Which areas receive the most rain? ______________________________

The least amount? ______________________________

7. Where would most of the trees grow? ______________________________

8. What animal life would you find in each region?

Coast: ______________________________

____

Puget Sound: ______________________________

____

Plateau: ______________________________

____

9. Why would the Coast and Puget Sound have some of the same animal and plant life?

____

____

____

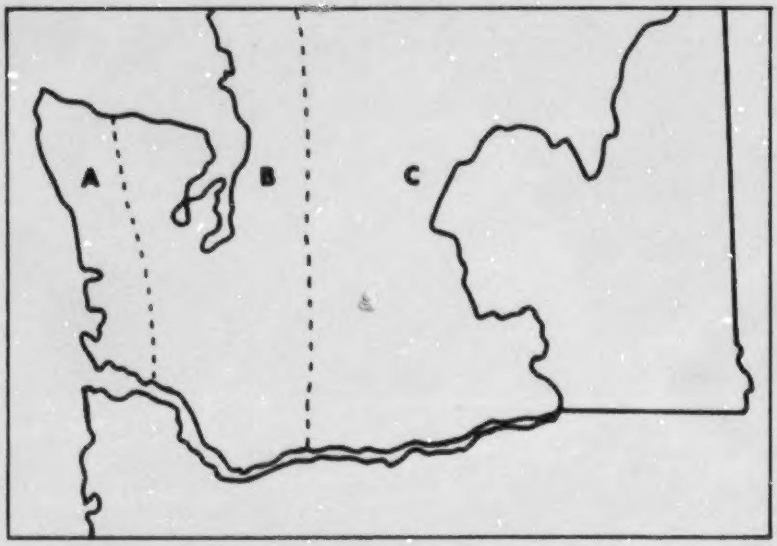
10. Why do all three of these areas have salmon runs?

____

____

____

____



1. Think about the topography of our state. Write about some of the things you would see in each area:

   Coast: ____

   ____

   ____

   Puget Sound: ____

   ____

   ____

   Plateau: ____

   ____

   ____

2. Color the Northwest Coast Region light green.

3. Find the Puget Sound Region. Color it orange.

4. Color the Plateau Region red.

5. In which areas would rainfall be the most abundant? ________________

____

6. Which type of vegetation would you find in each region? Write your answers below:

Coast: ______________________________________

____

Puget Sound: ________________________________

____

Plateau: ____________________________________

____

7. List the animal life that would inhabit each area:

Coast: ______________________________________

____

Puget Sound: ________________________________

____

Plateau: ____________________________________

____

8. Why would the Coast and Puget Sound have some of the same animal and plant life?

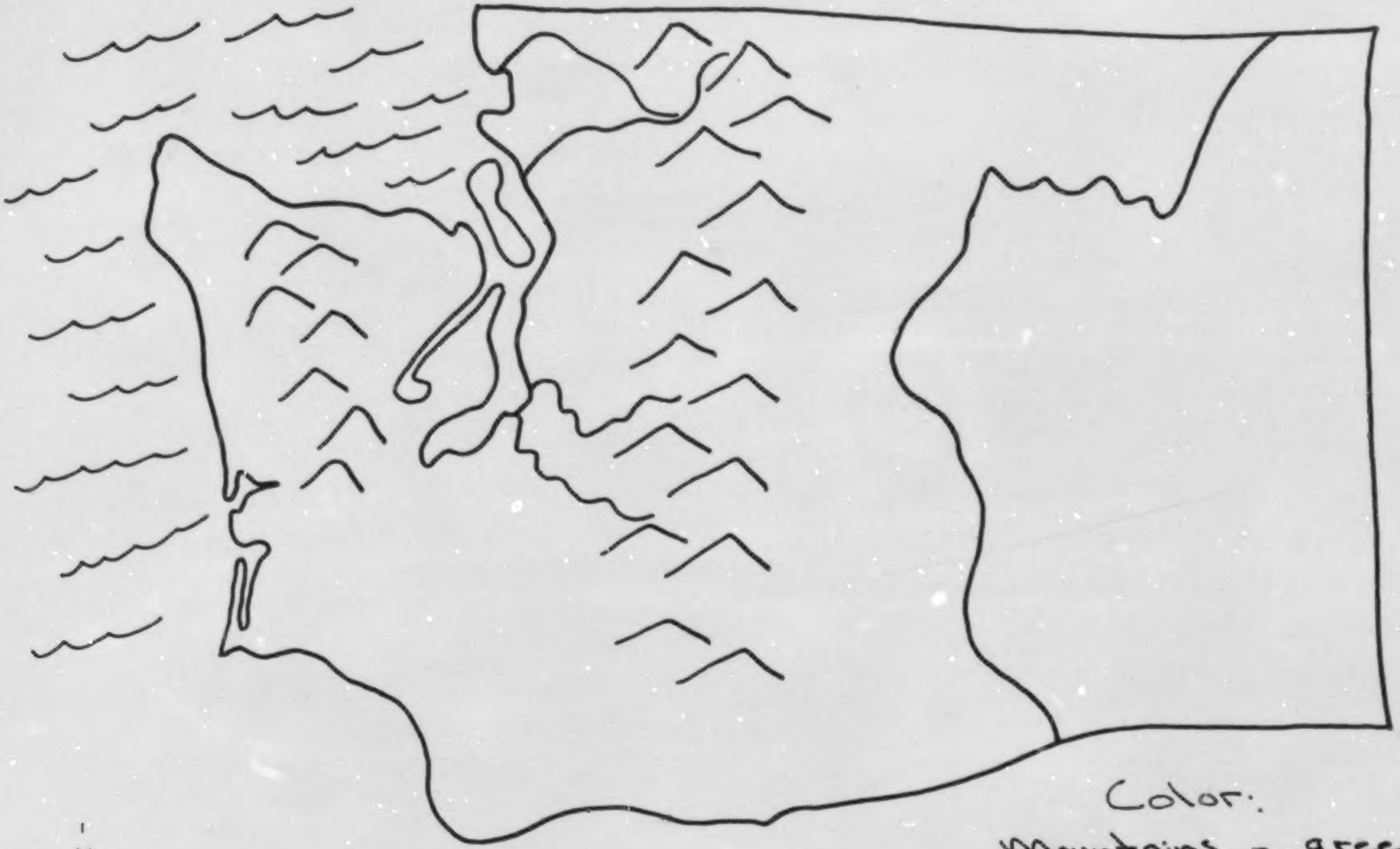
____

____

9. Why do all three of these areas have salmon runs? ________________

____

____



What state is this?

Color:

Mountains - green

rivers - red

ocean - blue

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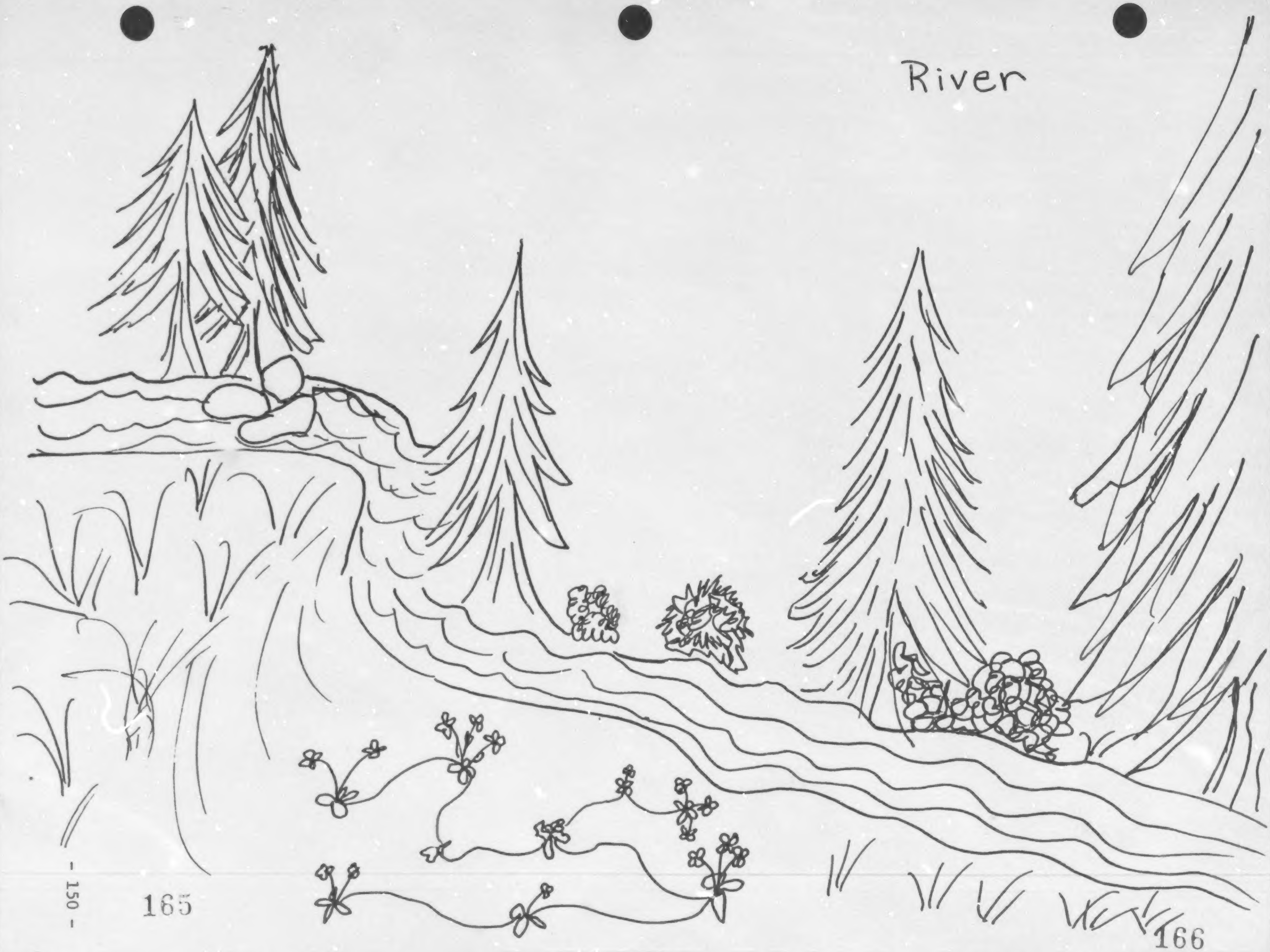
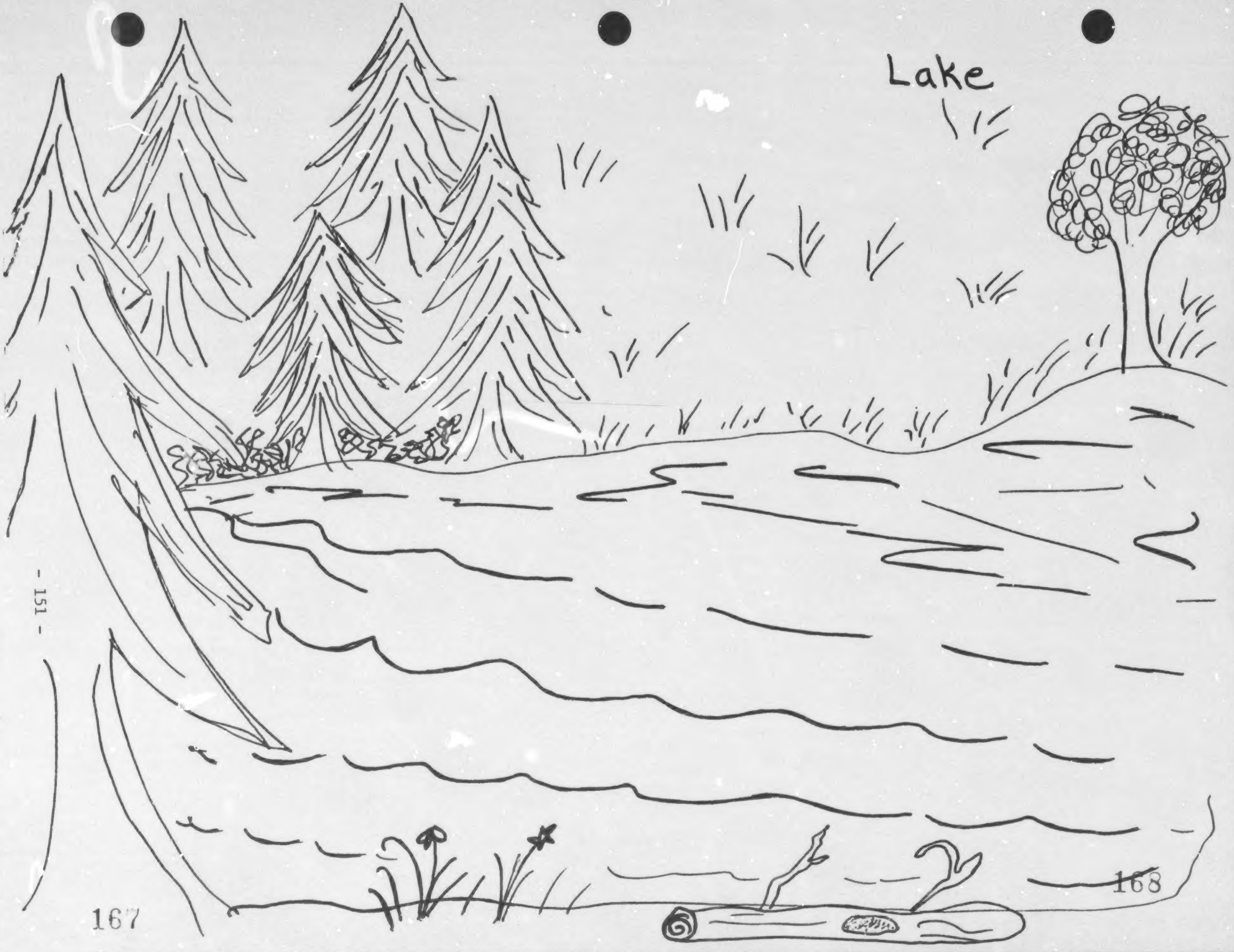
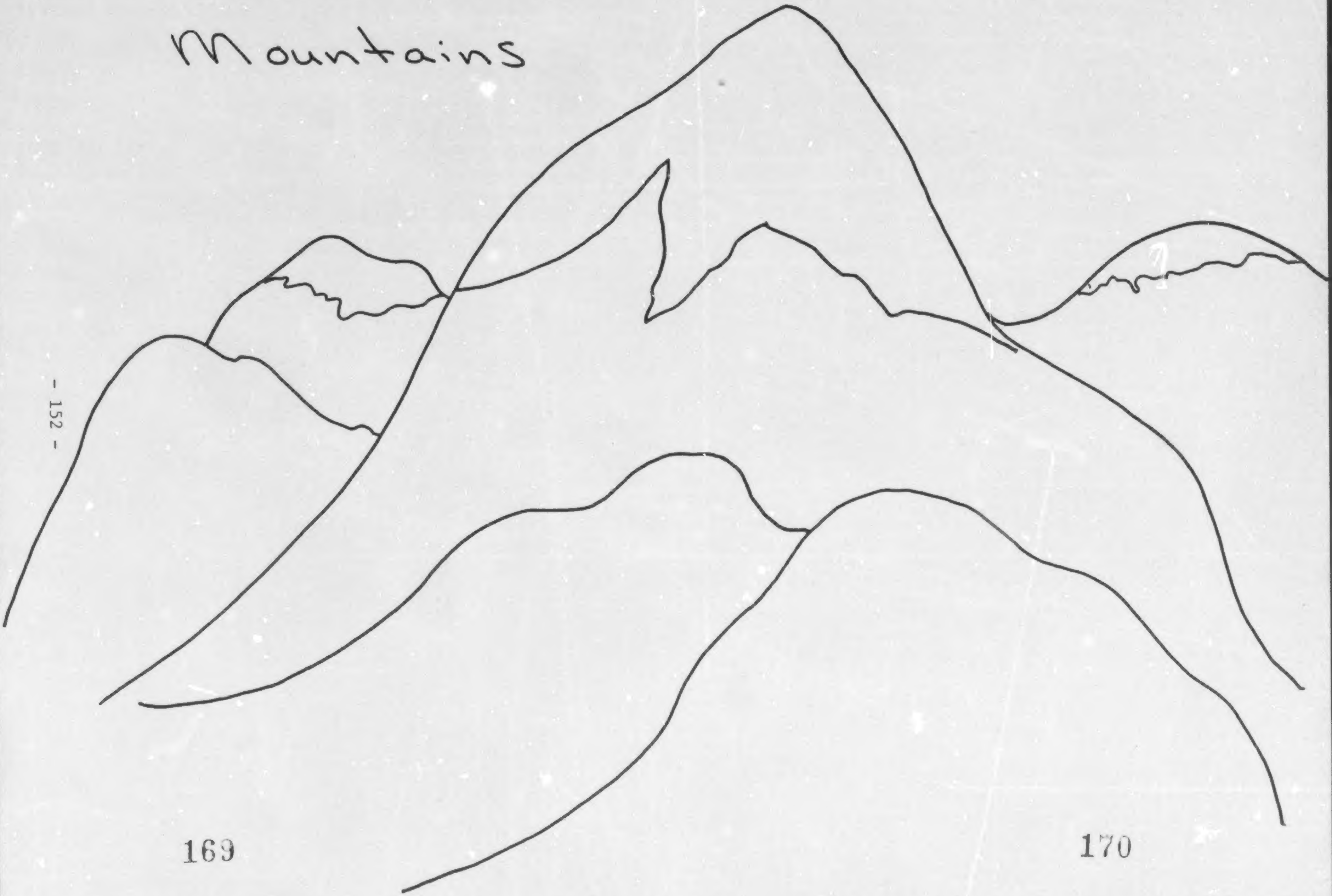

River


Lake

Mountains



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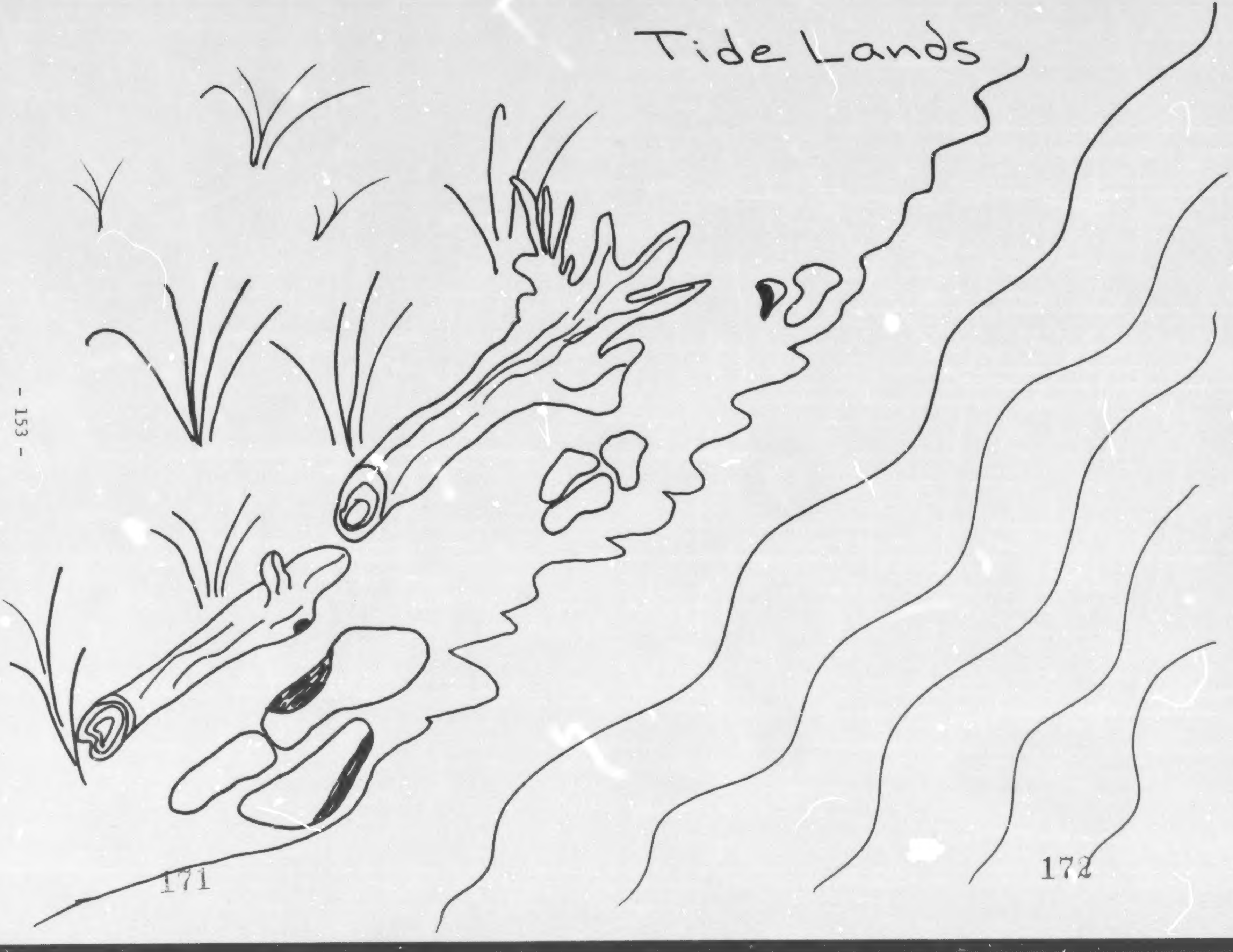
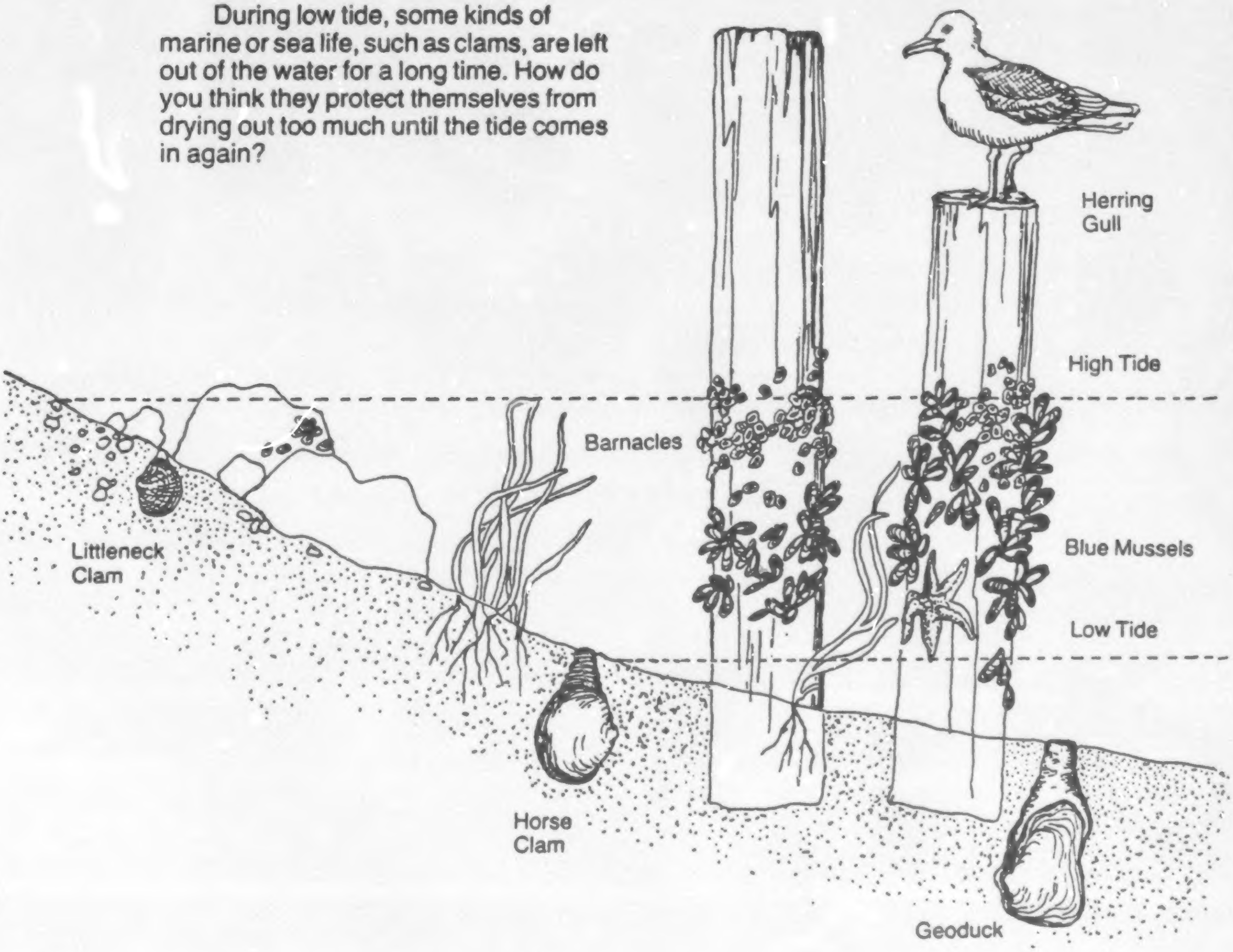

Tide Lands

Living Between the Tides

On a saltwater beach, the water rises and falls twice each 24 hours. When the water comes up high on the shore, it is called *high tide* and when it goes down, it is *low tide.* The plants and animals living on the higher part of the beach are different from those which are under water most of the time. This is also true of posts and docks in the water. Some animals, like barnacles, live on the upper part of the post while other animals, like mussels, live on the bottom.

During low tide, some kinds of marine or sea life, such as clams, are left out of the water for a long time. How do you think they protect themselves from drying out too much until the tide comes in again?


Herring Gull
High Tide
Barnacles
Littleneck Clam
Blue Mussels
Low Tide
Horse Clam
Geoduck

	COASTAL REGION	PUGET SOUND REGION	PLATEAU REGION
Land Forms			
Water Forms			
Climate			
Vegetation			
Animal Life			

WORKSHEET - Page 18

B. Natural Environment
and Basic Needs of
People (K-3, 4-6)

HORN
SALMON
STONE TOOLS
CATTAIL
SEAWEED
CEDAR BARK

BERRIES
CANOES
ARROW POINTS
ROOTS
TOTEMS
DEER

BISON
CLAMS
ELK
SHELLS
LONGHOUSE
SKINS

Trees	Earth	Water	Animals

WORKSHEET - Page 21

D. Natural Environment
and Basic Needs of
People (K-3, 4-6)

(This cultural-awareness activity could be given verbally to younger students.)

1. Do you want to learn about people who are different from you?

yes don't know no

2. Do all children in our country have the right to go to school?

yes don't know no

3. Do Americans have different colors of skin?

yes don't know no

4. Do you think Americans speak different languages?

yes don't know no

5. Should everyone learn to speak another language?

yes don't know no

6. Do Americans eat different kinds of food?

yes don't know no

7. Do you like to meet all kinds of people?

yes don't know no

8. Where do you learn most about other people?

friends parents T.V. books school

SCORING: Give a possible three points for each question with a yes response, two points for don't know, and one for no.

WORKSHEET - Page 23

E. Natural Environment
and Basic Needs of
People (K-3, 4-6)

(This pre-test could be given verbally to younger students.)

1. The first people to live in America were:

   the pilgrims　　the explorers　　the Indians

2. The term "potlatch" is most like a:

   party　　a latch　　a type of food

3. An Indian reservation is most like:

   a town　　an apartment　　a ceremony

4. All Indians live in tepees.

   yes　　no　　don't know

5. Most American Indians were friendly with the early settlers.

   yes　　no　　don't know

6. American Indians lived in a way that showed care for the land.

   yes　　no　　don't know

7. There are fewer than twenty tribes of American Indians living in this country today.

   yes　　no　　don't know

8. Name as many Indian tribes living in Washington State as you can.

   ____________________　　____________________
   ____________________　　____________________
   ____________________　　____________________
   ____________________　　____________________
   ____________________　　____________________

CAMAS ROOT

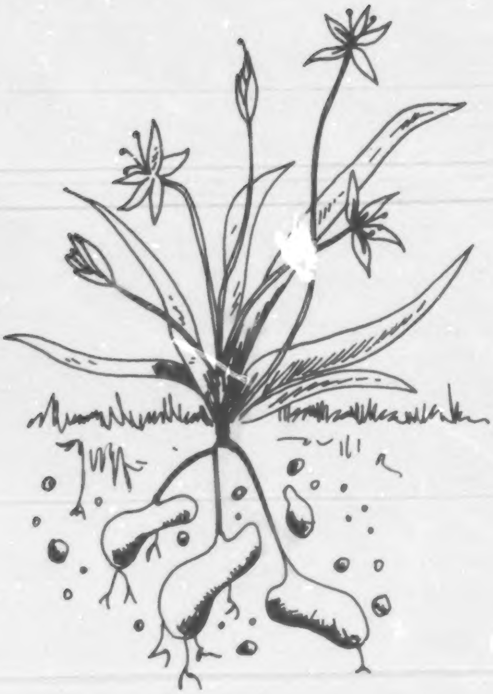


fig. 1.4

ROOTS:
- wapato (wild potato)
- brake fern
- dandelion
- sunflower
- cattail
- some trees
- skunk cabbage
- CAMAS ROOT

SEEDS:
- hazel nut
- sunflower
- acorn

BERRIES:
- salmonberry
- huckleberry
- blackberry
- raspberry
- strawberry

GREENS:
- horsetail
- wild celery

TOPIC: SHELTER (continued)

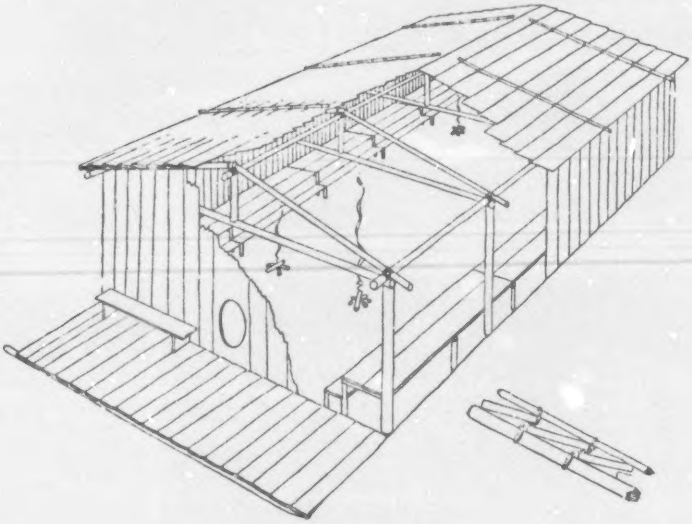


fig. 1.5

Coastal and Puget Sound Regions:

Longhouse-permanent dwelling (see fig. 1.5)

Cattail Mathouse-temporary dwelling

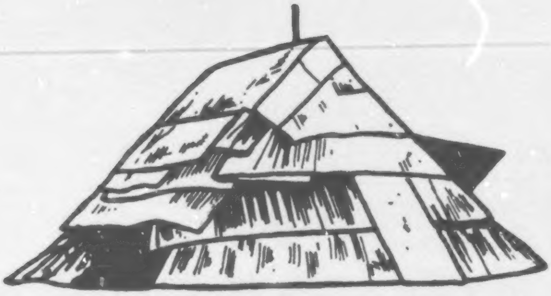


fig. 1.6

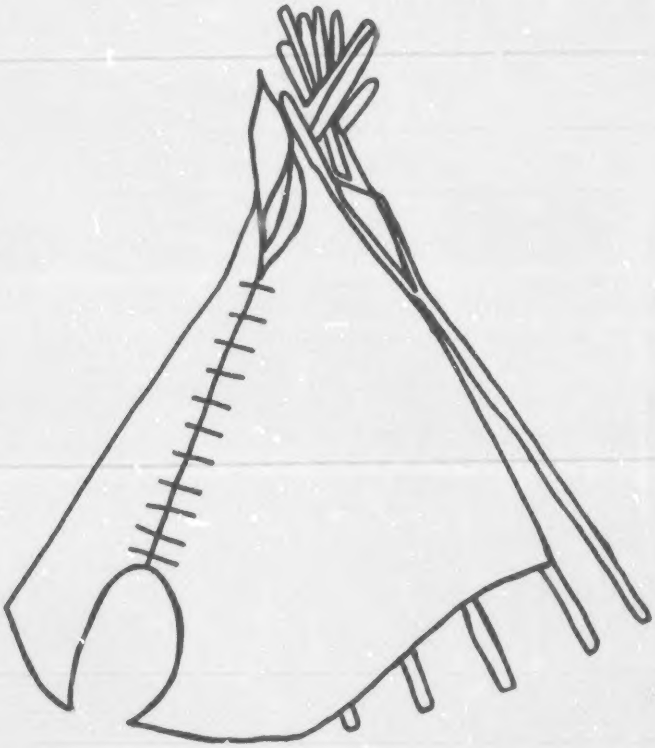


fig. 1.7

Plateau Region:

Earth Lodge-permanent dwelling

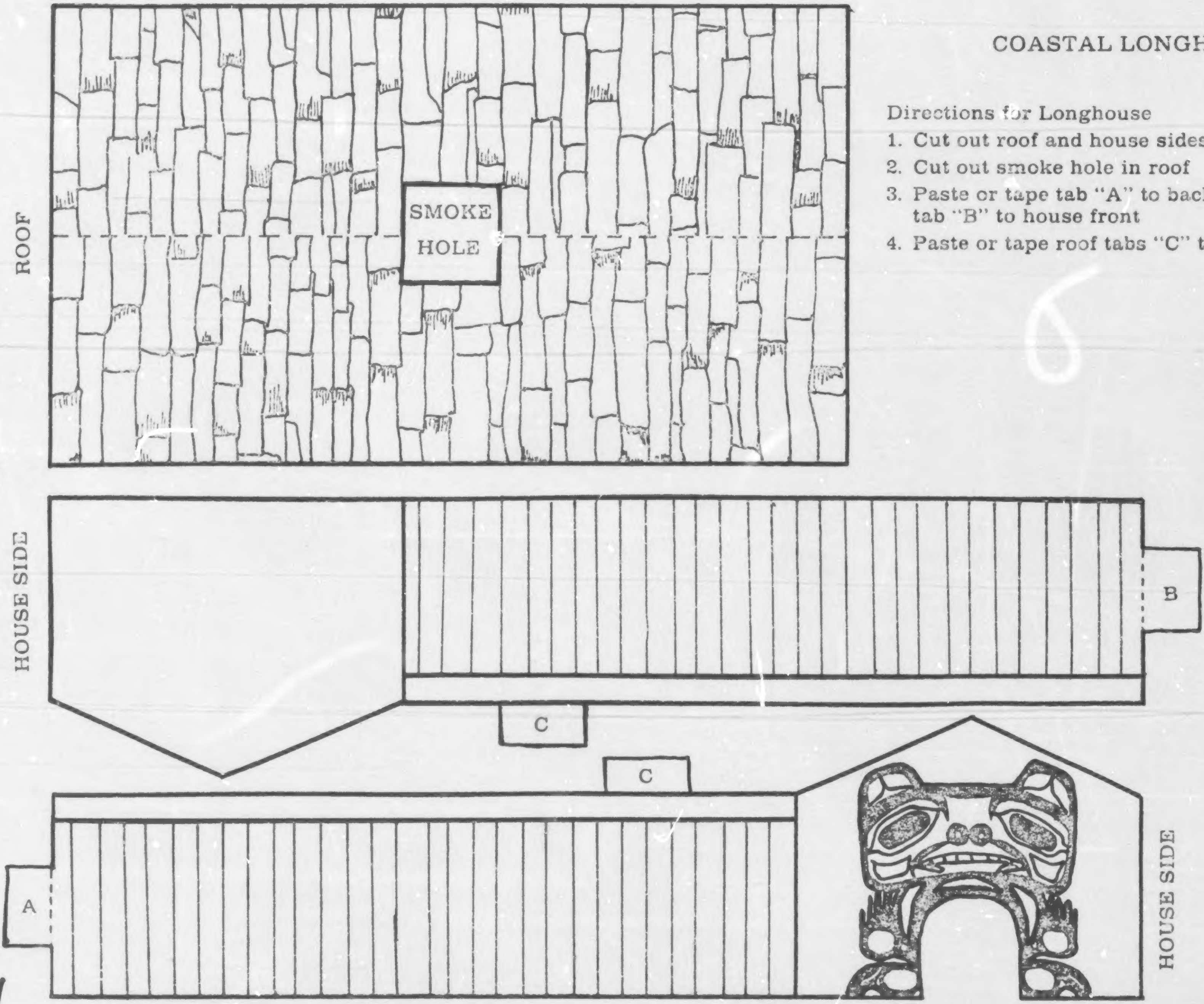
Mat Lodge-temporary dwelling (see fig. 1.6)

Tepee-(see fig. 1.7)

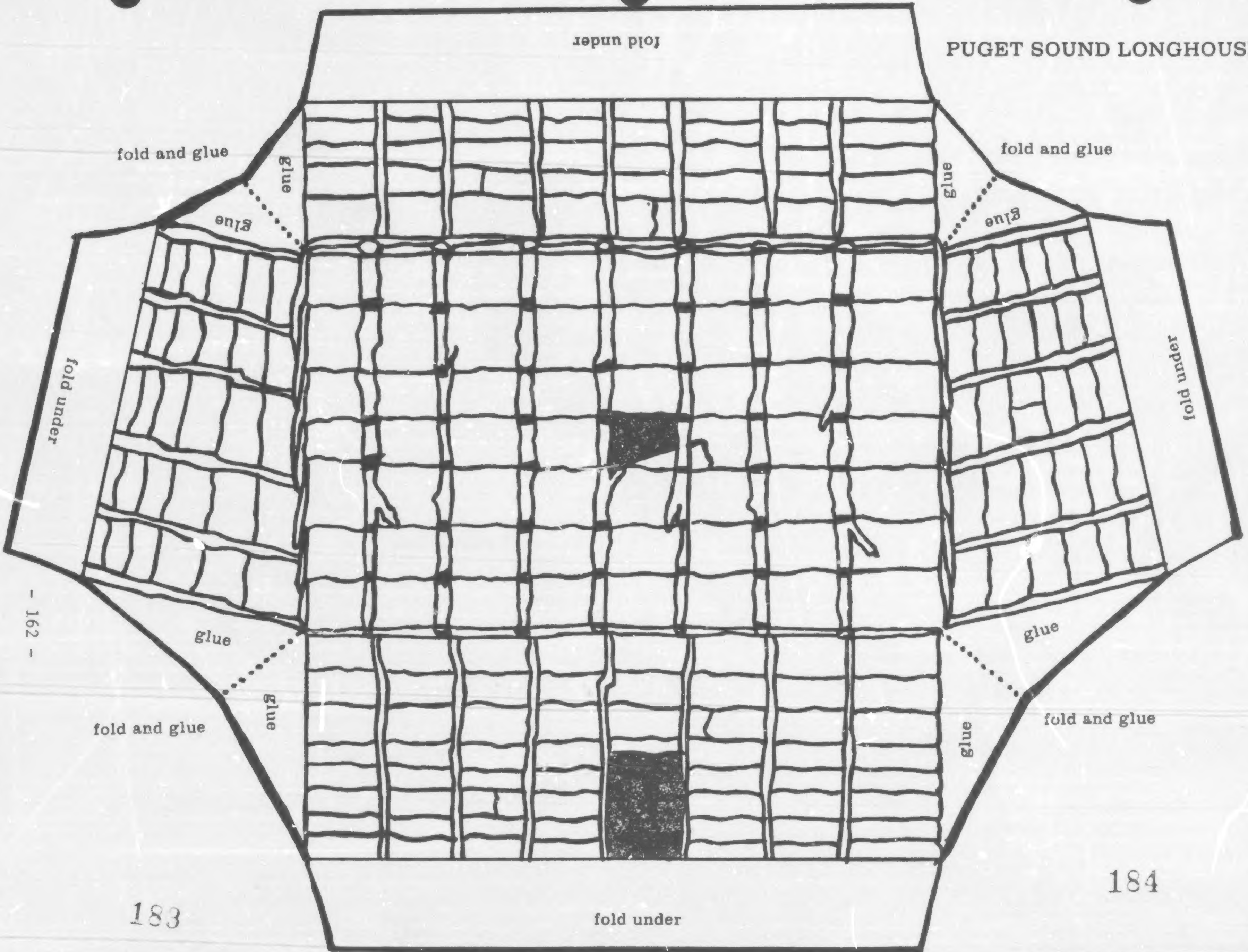
COASTAL LONGHOUSE

Directions for Longhouse

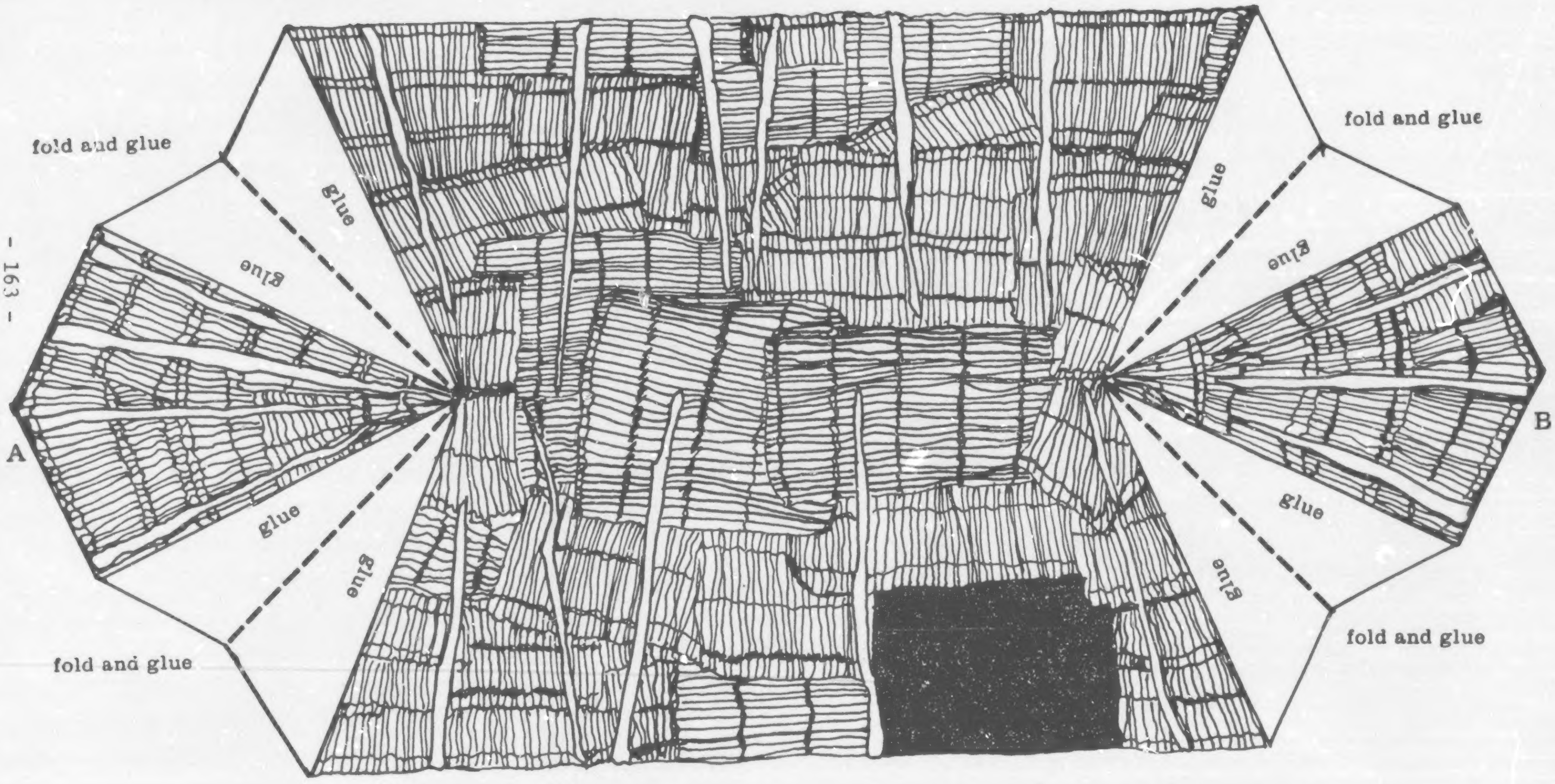
1. Cut out roof and house sides (with tabs)
2. Cut out smoke hole in roof
3. Paste or tape tab "A" to back of house, tab "B" to house front
4. Paste or tape roof tabs "C" to roof


ROOF
SMOKE HOLE
HOUSE SIDE
B
C
C
A
HOUSE SIDE

PUGET SOUND LONGHOUSE

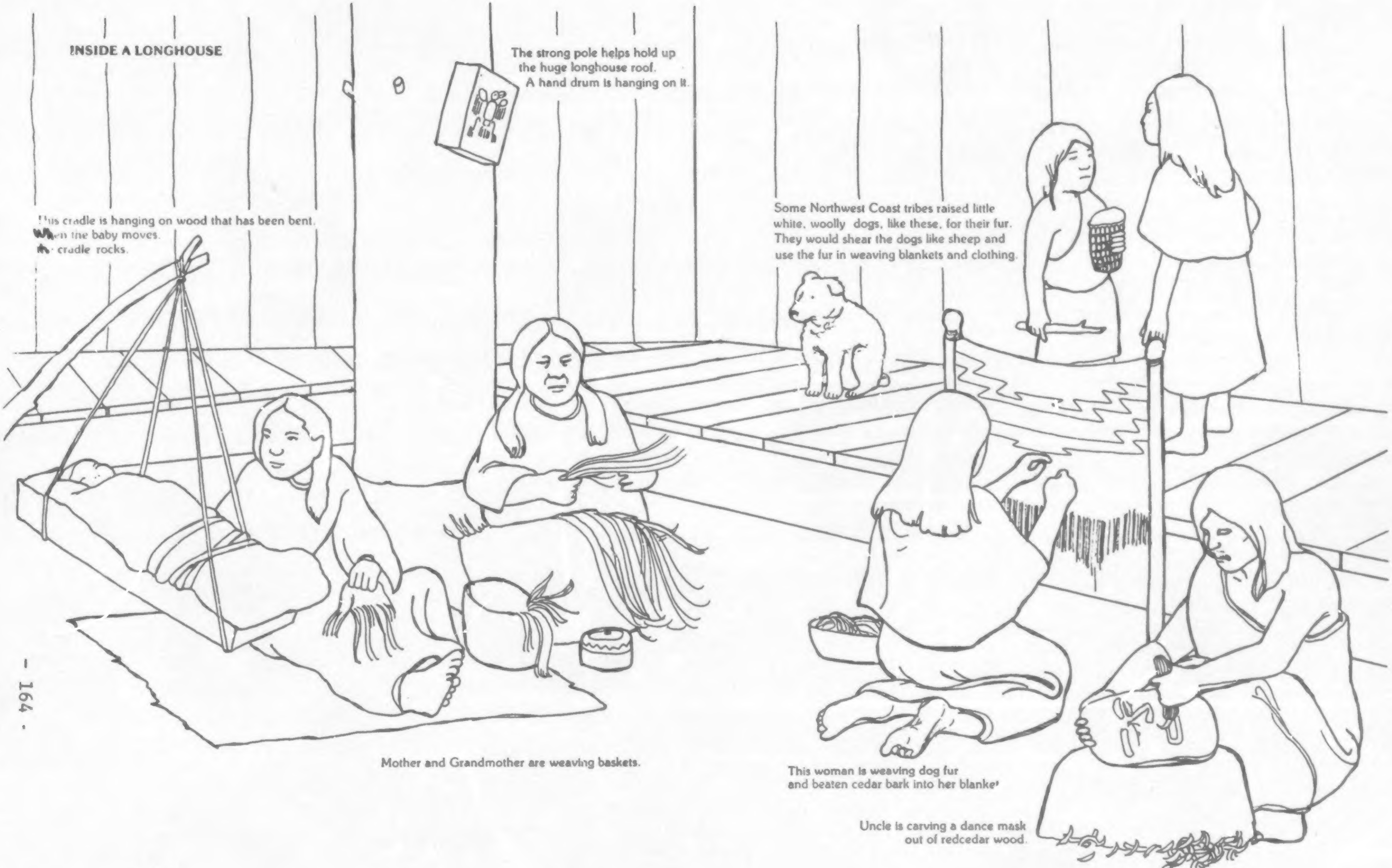

fold under
fold and glue
glue
glue
fold and glue
glue
glue
fold under
fold under
glue
glue
fold and glue
glue
glue
fold and glue
fold under

PLATEAU MATHOUSE


fold and glue
fold and glue
glue
glue
glue
glue
A
fold and glue
fold and glue
glue
glue
glue
glue
B

fold in half from "A" to "B"

INSIDE A LONGHOUSE



The strong pole helps hold up
the huge longhouse roof.
A hand drum is hanging on it.

This cradle is hanging on wood that has been bent.
When the baby moves,
the cradle rocks.

Some Northwest Coast tribes raised little
white, woolly dogs, like these, for their fur.
They would shear the dogs like sheep and
use the fur in weaving blankets and clothing.

Mother and Grandmother are weaving baskets.

This woman is weaving dog fur
and beaten cedar bark into her blanket

Uncle is carving a dance mask
out of redcedar wood.

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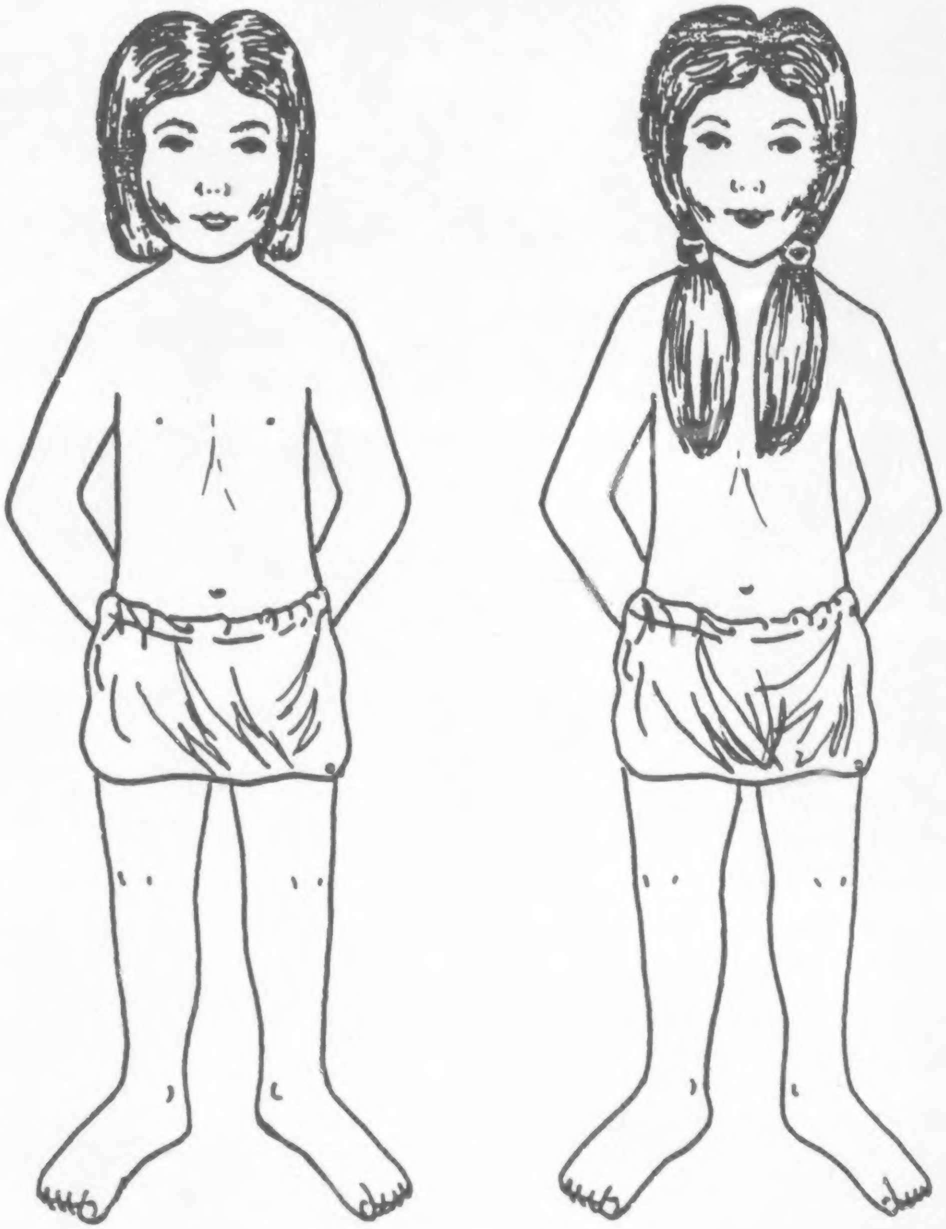
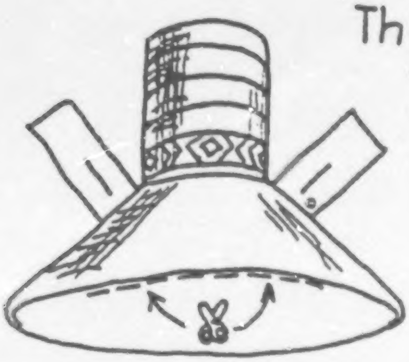
AMERICAN INDIAN
paper dolls

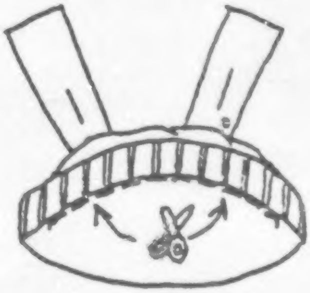


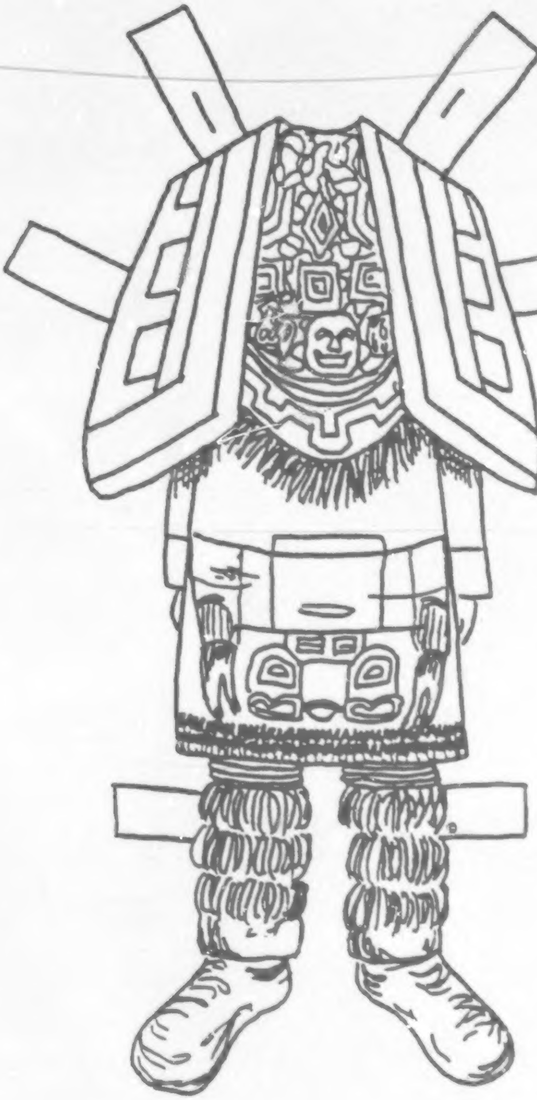
Contributed by Pat Noel, Chinook
Elementary School, Auburn School
District

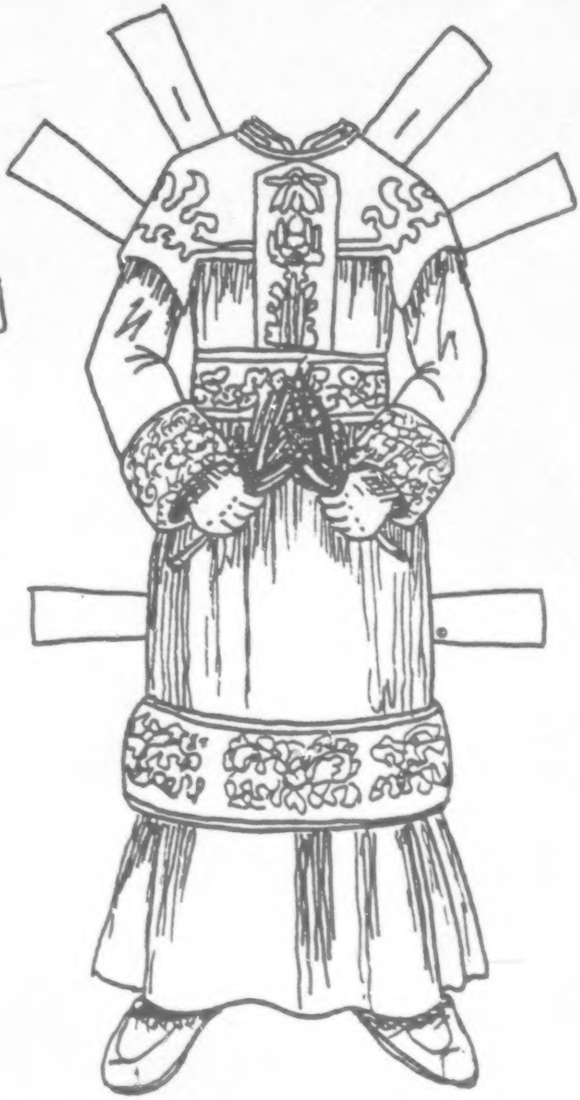
Northwest Coast Indians ①

The Tlingit

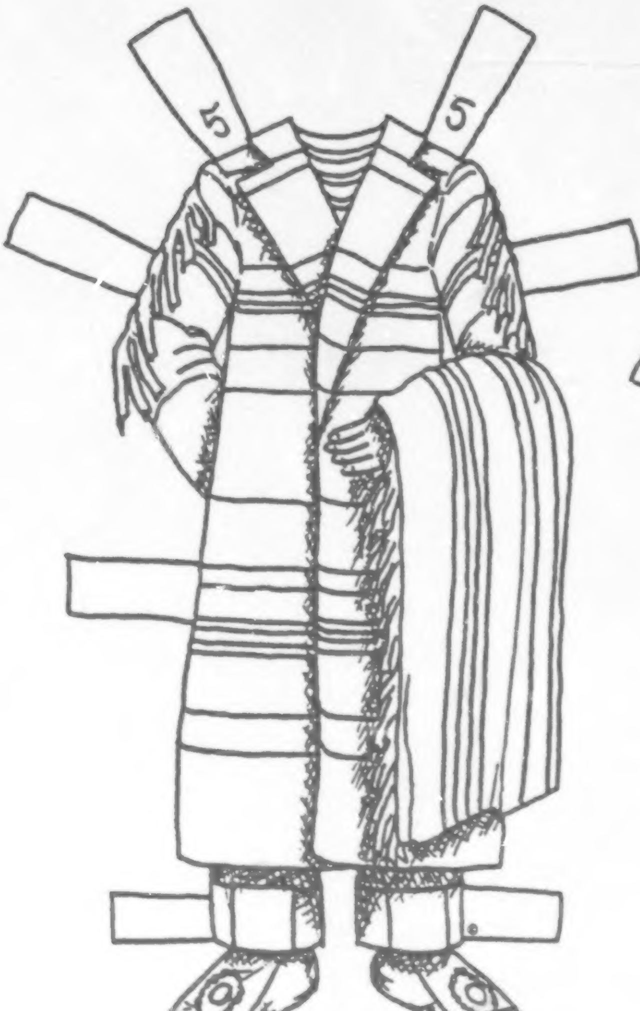


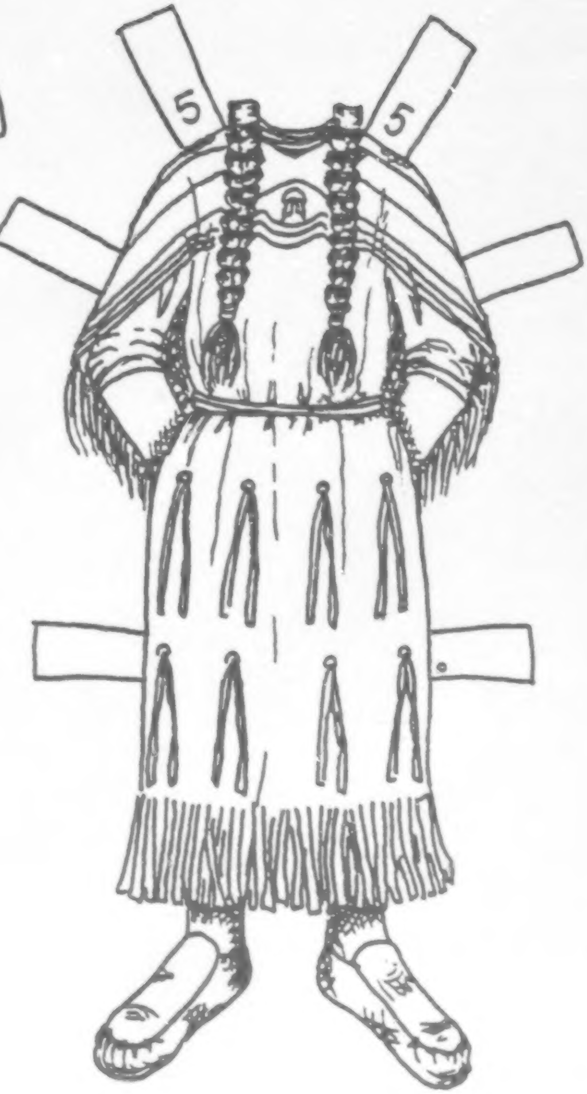






The Nez Percé





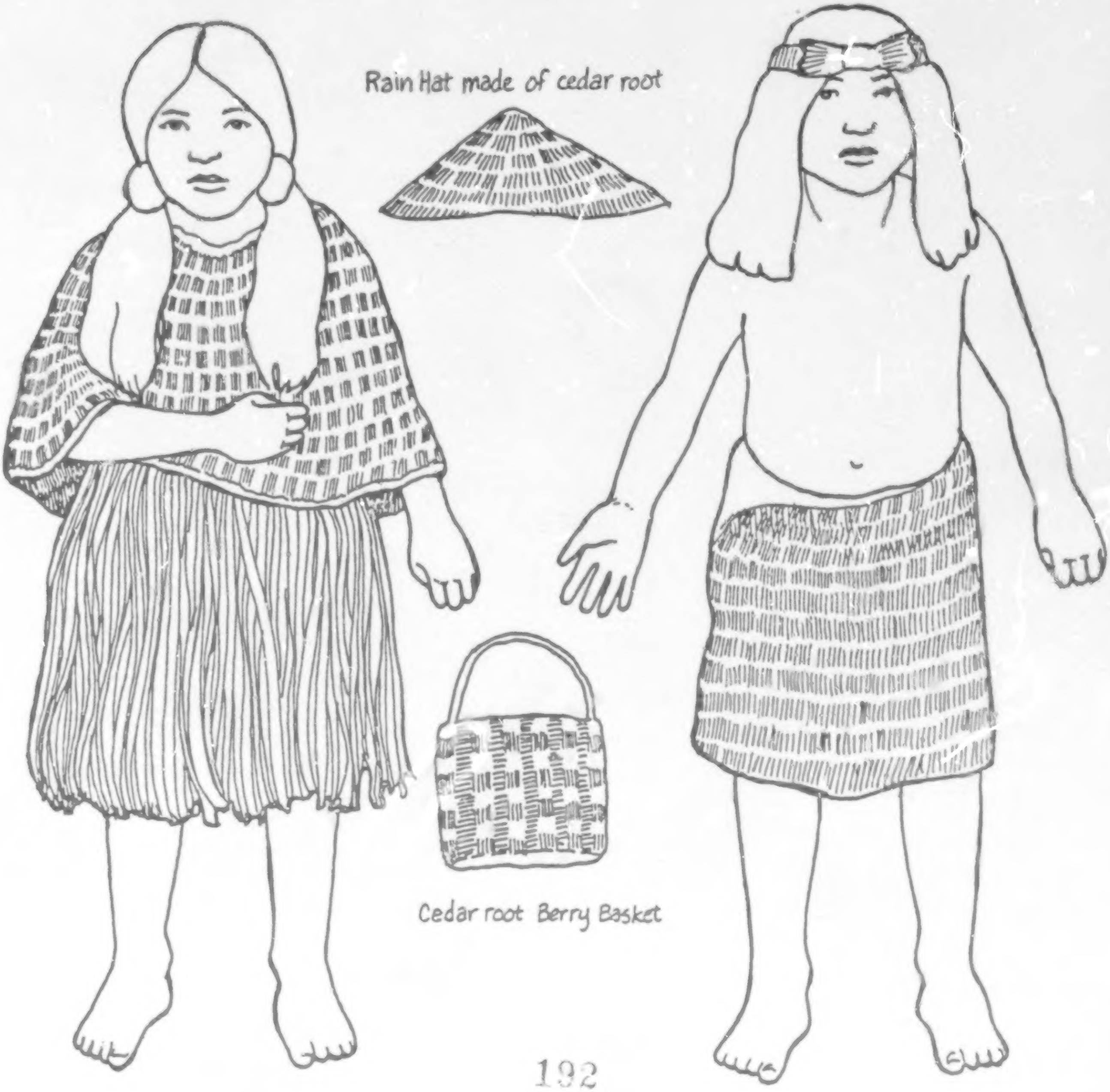
The Plateau Indians

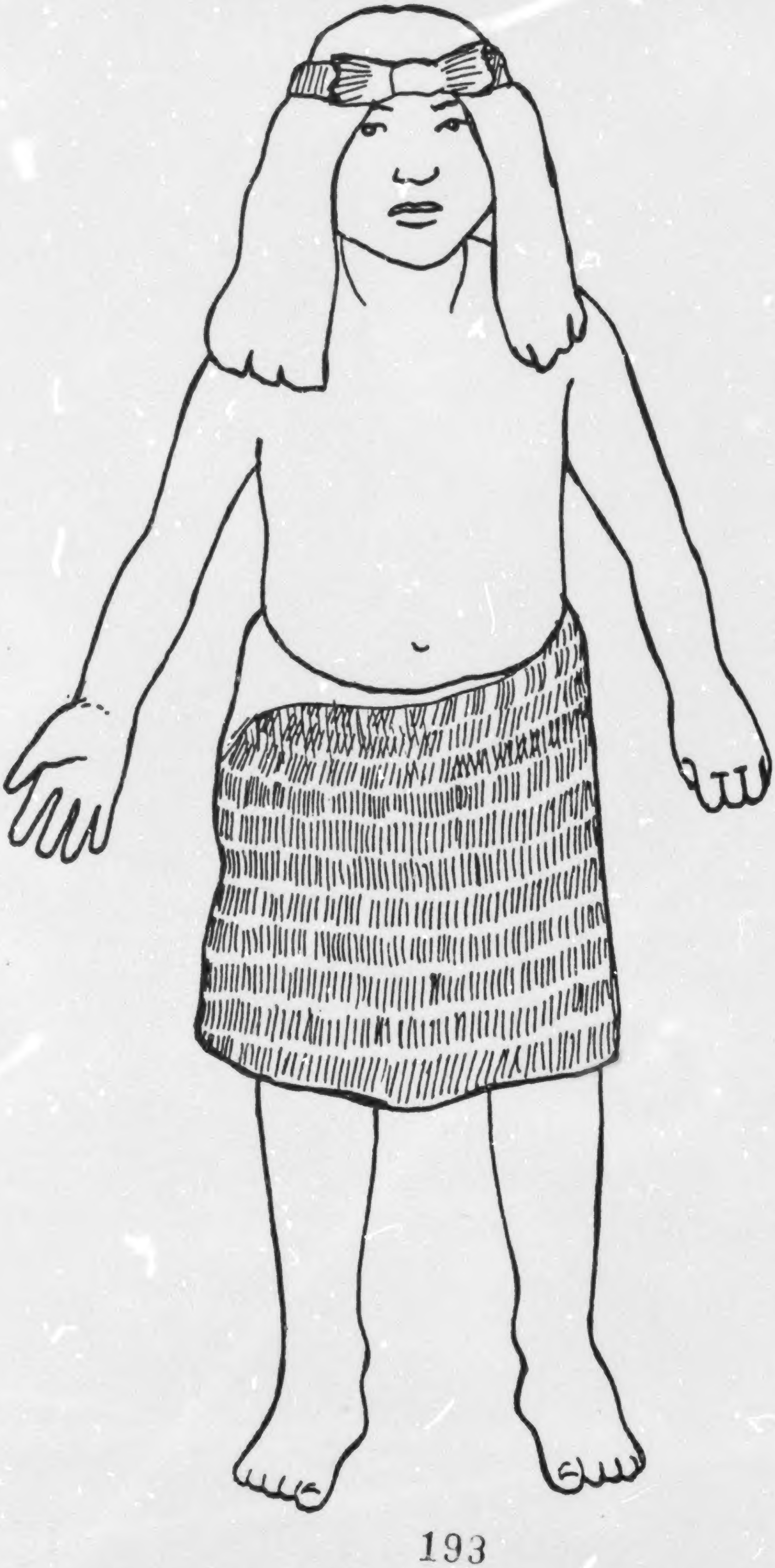
HISTORICAL CHILDREN

If you had been alive in your great-great-grandmother's day you might have met Indian children like these.

In warm weather, the old-time Northwest Coast Indian boys often did not wear any clothes at all. Girls often wore only aprons made from plants. In colder weather girls and boys would wear clothes made out of woven cedar bark and lined with animal fur to make them soft and warm. Some tribes also tanned animal hides and made clothes out of deer, elk and moose hides and sometimes even seal skins.

The boy is wearing a head band made of cedar bark to keep his long hair out of his eyes. (Most Northwest Coast men did not braid their hair.) The girl is wearing earrings made of abalone shell. Both men and women wore earrings.


Rain Hat made of cedar root
Cedar root Berry Basket



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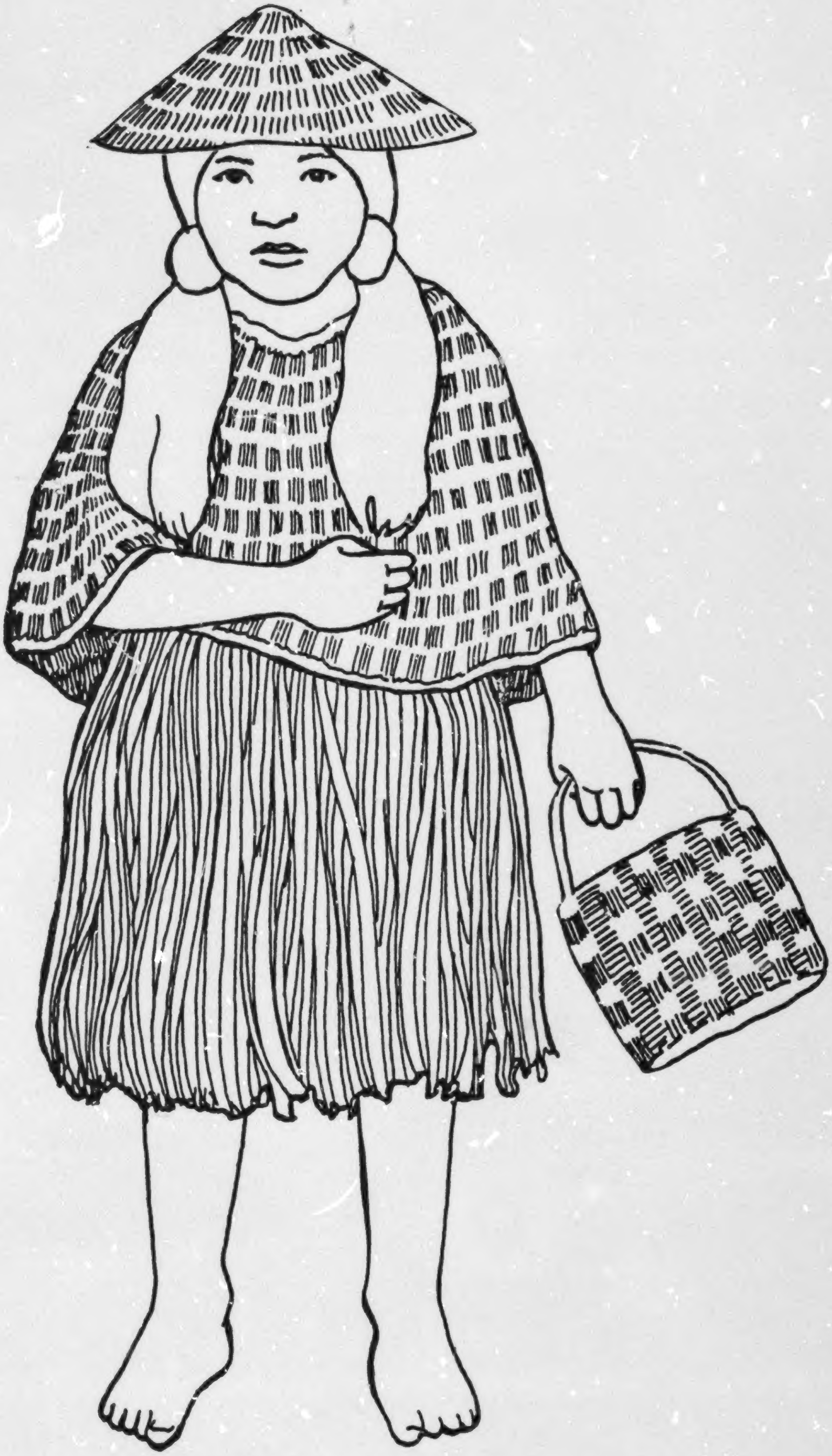
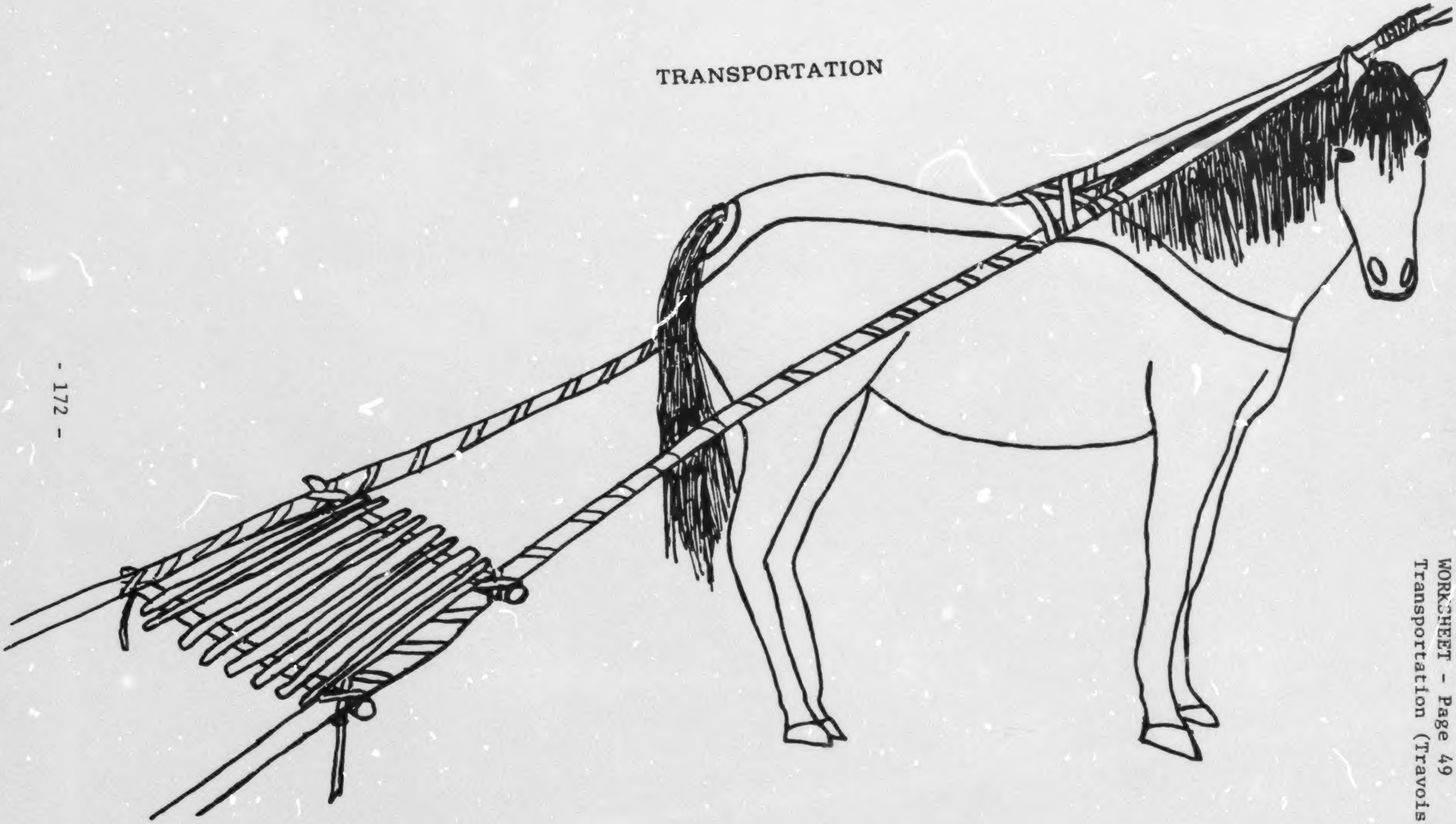
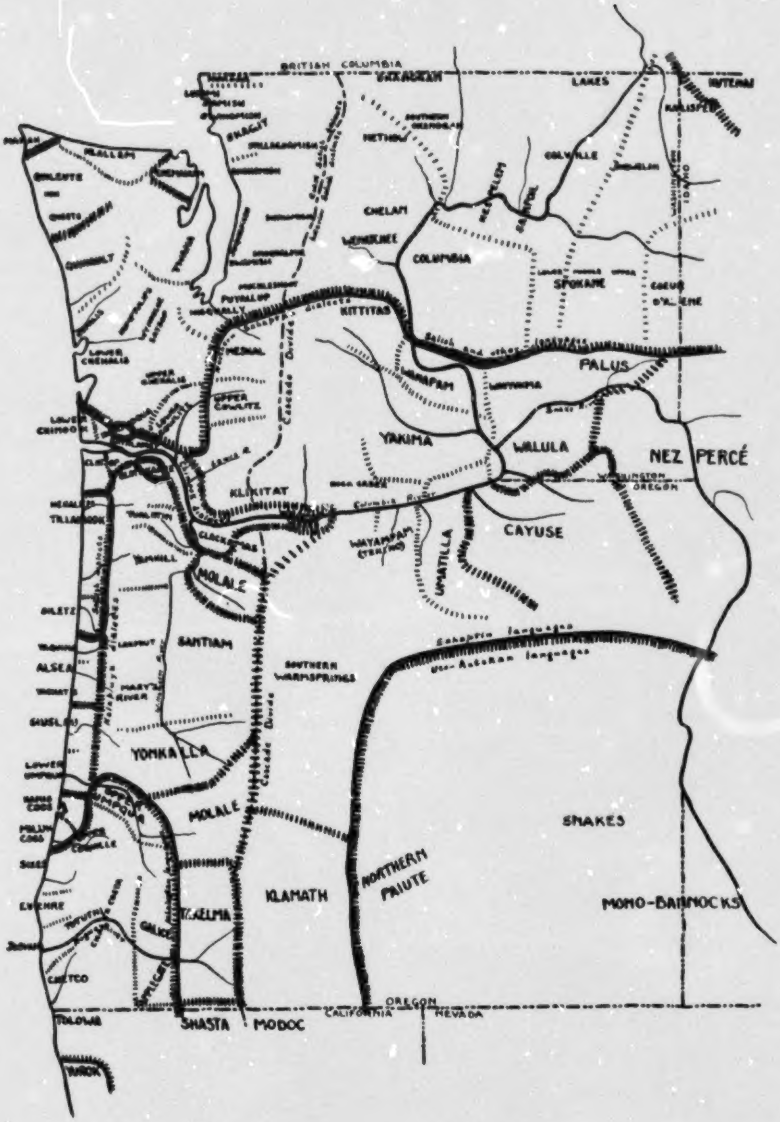


194

TRANSPORTATION



WORKSHEET - Page 49
Transportation (Travois)


BRITISH COLUMBIA
LAKES
COLVILLE
CHELAN
WENATCHEE
COLUMBIA
SPOKANE
COEUR D'ALENE
PUYALLUP
KITTITAS
LOWER CHEHALIS
UPPER COWLITZ
PALUS
YAKIMA
WALULA
NEZ PERCÉ
WASHINGTON
OREGON
KLIKITAT
ALSEA
CAYUSE
UMATILLA
MOLALE
SANTIAM
SOUTHERN WARMSPRINGS
Sahaptin languages
Uto-Aztekan languages
YONKALLA
MOLALE
SNAKES
NORTHERN PAIUTE
KLAMATH
MONO-BANNOCKS
TAKELMA
CHETCO
TOLOWA
SHASTA
MODOC
CALIFORNIA
OREGON
NEVADA
YUROK

Language Map of Washington
and Oregon

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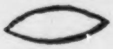
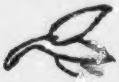
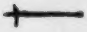
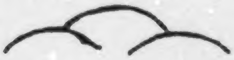
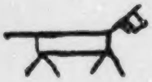
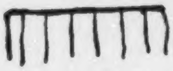
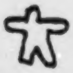
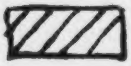
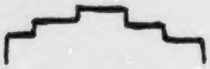
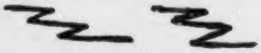
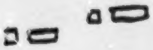
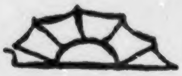
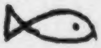
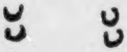
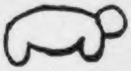
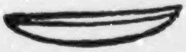
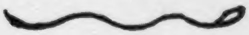
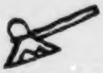
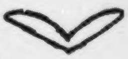
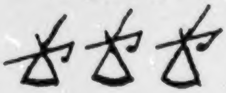
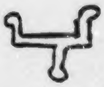
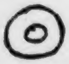
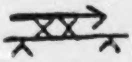
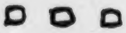
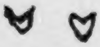
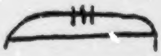
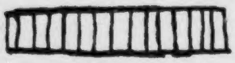
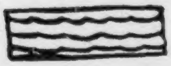
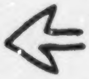
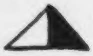
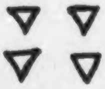
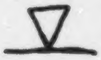
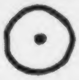
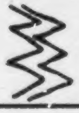
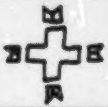
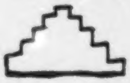
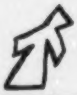
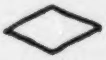
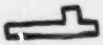
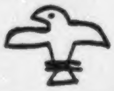
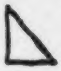
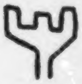
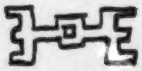
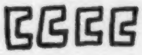
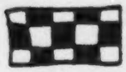
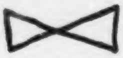
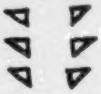
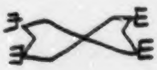
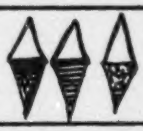
INDIAN SYMBOLS

SPEAR - FEATHER		GOOSE	
ENEMY		CLOUD	
HORSE		RAIN	
MAN		WIND	
MOUNTAIN		BEAR TRACKS	
LIGHTNING		RABBIT TRACKS	
SUNRISE		FISH	
PONY TRACKS		BEAR	
RIVERS		CANOE	
MOON - MONTH		SNAKE	
RED TOMAHAWK		EAGLE	
CAMP		BAD OR EVIL	
BUFFALO EYE		DISCOVERY	
CATTLE TRACKS		PERSON Sitting Standing	
DEER HOOF		BOW	
LAKE		SPRING	

	Arrow		Isoscles Triangle
	Arrow Points		Leaf
	Circle or Medicine Hoop		Lightning
	Cross, Star, or Four Direction		Mountain or Hill
	A Crow Indian Tribal Enemy of the Sioux		Parallel Trails
	Diamond or Lozenge Derived from Diamond Shaped from Diamond		Peace Pipe
	Eagle, Strong Leadership		Right-Angled Triangle
	Forked Design		Trident Form
	Horse Tracks		Tripe
	Hour Glass		Vertebrae
	Hour Glass with Feathers and Tips		Whirlwind (Cross Hatched or Stripled)

CHINOOK JARGON

A list of the Most Commonly Used Words

ahnkuttie	afterwhile
alki	soon
alta	now
ats	younger sister
boat	boat
book	book
boston	American
by-by	by and by
canim	canoe
capo	coat
chako	to come
chee	lately
chickamin	metal, money
chickchick	wagon
chitsh	grandfather
chope	grandmother
chuck	water
cly	cry
cole	cold, winter, year
cooley	to run
cosho	hog
court	court
cultus	worthless, nothing
delate	straight, direct, true
dly	dry
doctin	doctor
dolla	dollar, money
dutchman	German
elip	first, before
enati	across
get-up	rise, risen
glease	grease
hahlakl	wide open
halo	not, none
haul	to haul, pull
heehee	to laugh, laughter
help	help
hoolhool	house
house	house
hullel	to shake
huloima	other, another
humm	bad odor
huyhuy	exchange, bargain
ikpooie	shut
ikt	one, once
iktah	what
iktas	things
illahee	land
inapoo	louse
ipsoot	to hide
isick	a paddle
iskum	to take, receive
itolkum	the game of "hand"
itlwillie	flesh
iskwoot	bear
kalapi	to turn, return, up set
kimta	behind, after
king chautsh	English
kish kish	to drive
kiuatan	a horse
klah	free, clear, in sight
klahanie	out of doors, out
klahowya	hello!
klahowwyum	poor, wretched
klahwa	slow, slowly
klak	off, out away
klaksta	who? what one?
klale	black
klaska	they, their, them
klatawa	to go
kliminawhit	a lie
klimmin	soft, fine
klip	deep
kliskwiss	mat
klonas	perhaps
klone	three
kloshe	good
klosh-spose	shall, or may I
klootchmann	woman, female
ko	to reach, arrive at
kokshut	to break, broken
kull	hard
kullaghan	fence
kupmtus	to know
kunamokst	both
kunjih	how many
kwahnesum	always
kwahtah	quarter
kwaist	nine
kwann	glad
kwass	afraid
kwinnum	five
kwolen	the ear
lo boos, or lo push	mouth
la caset	a box
la cloa	a cross
la gome	pitch, gum
lakit or lokit	four
la hahm	an oar
la lang	the tongue
laly	time
mahtwillie	in shore
mahlies	to marry
mama	mother
mamook	action, to work to make, to do

man	man, male
melas	molasses
memaloost	dead
mesachie	bad
mesika	you, your, yours
mika	thou, thy, thine
mime	down stream
pahtl	full
paint	paint
papa	father
pasese	blanket, woolen cloth
pasiooks	French, Frenchman
pe	and, but
pehpah	paper
pelton	a fool, insane
peshak	bad
pish	fire
pil	red
pilpil	blood
pish	fish
piupiu	to stink
poh	to blow, a puff of breath
polaklie	night
polallie	gunpowder, sand
poo	the sound of a gun
potlatch	a gift, to receive
pukpuk	a blow with a fist
pusspuss	a cat
saghalie	above, up
sail	sail, cloth, flag
sakoleks	trousers
sallal	the sallal berry
salmon	salmon, fish
salt	salt
sapolill	wheat, flour
seahost	face, eyes
seahpo	hat
self	self
shame	shame
shantie	sing
ship	ship
shoes	shoes
shot	shot
sugah	sugar
siah	far
siam	the grizzly bear
sick	sick
sikhs	a friend
sinamokst	seven
siskiyou	a bob-tailed horse
sitkum	half, part
siwash	Indian
skin	skin
skookum	strong
slahal	a game, to gamble
snass	rain
solleks	angry, anger
sopena	to jump
spose	suppose, if
stick	stick, wood
stocken	stocking

stoh	loose, to untie
stone	stone
stotekin	eight
stutchun	sturgeon
sun	sun, day
sunday	Sunday, week
taghum	six
tahlkie	yesterday
tahtlum	ten
talapus	coyote, prairie wolf
tamahnous	magic, the spirits
tamolitsh	barrel, tub
tanse	dance
tatoosh	milk
teahwit	leg, foot
tenas	small, few, little
thousand	thousand
tikegh	to want, to love
tiktik	to watch
till	tired, heavy
tintin	bell, o'clock
t'kope	white
tl'kope	to cut
toh	spitting
tolo	to earn, gain
tomolla	tomorrow
towagh	bright, shining
tsee	sweet
tseepie	to mistake
tsiatko	a demon, a witch
tsugh	a crack or split
tukamonu	hundred
tumtum	heart, will or mind
tumwata	waterfall
tupsshin	needle
tupso	grass
tyee	chief
tzum	spots writing
wagh	to pour out
wake	no, not
wapatoo	potato
wash	to wash
washington	Washington
waum	warm
wawa	to talk
week	week
weight	again, also more
winapie	soon, presently
wind	wind, breath, life
yahka	he, she, it, his
yahwa	there
yakso	hair
yiem	a story, to relate
youtl	proud, pleased
youtlkut	long
youtskut	short

SEEK AND FIND PUZZLE USING INDIAN TERMS
(CHINOOK JARGON)

K I U A T A N Z Q C E M B O S T O N M
C E J T Y E E N D T D O Q R H I J P O
A U Z S O C X I O Z P O T D Y B T V O
N X V N O R T D C V O L E M A N A I S
I C L A - M O N T I D A X B K P L N H
M E R C Y T Q M I V I S I A M U A E M
Y A K S O B T O N M Y K T K A H P H O
A R T P B V Q M O W I T S H N P U Y O
T K I U A T A N I O R E Q B T D S M S
E U J K L O O T C H M A N N J I P D T

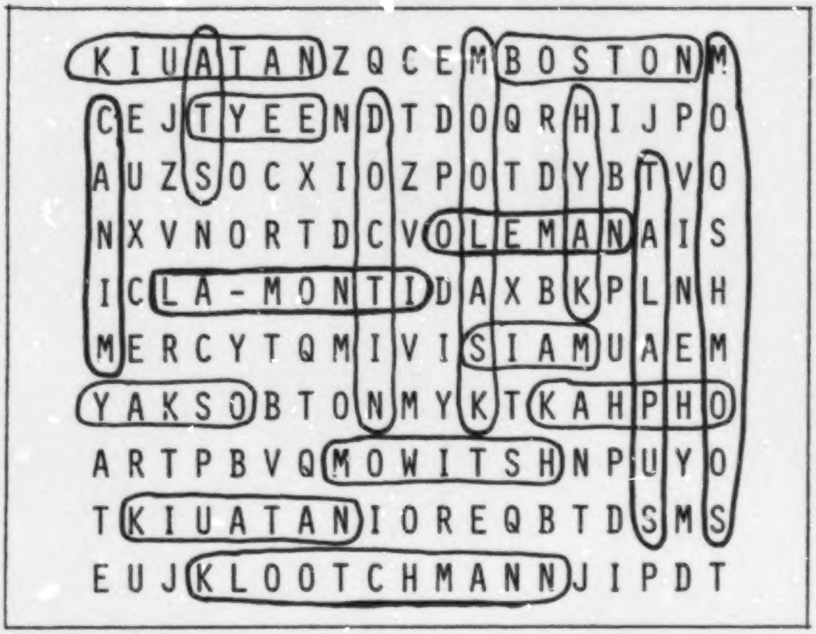
BOSTON: American
KLOOTCHMANN: woman
KLAHOWYA: hello
MOOLASK: elk
DOCTIN: doctor
HYAK: swift
KAHPHO: elder brother
MOWITSH: deer
CANIM: canoe

LA-MONTI: a mountain
OLEMAN: old man
KIUATAN: horse
MOOSHMOOS: buffalo, cattle
TALAPUS: coyote
ATS: younger sister
YAKSO: hair
TYEE: chief
SIAM: grizzly bear

Contributed by: Anna Fern
Shadow Lake Elementary School
Tahoma School District

ANSWERS

SEEK AND FIND PUZZLE USING INDIAN TERMS
(CHINOOK JARGON)



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K I U A T A N Z Q C E M B O S T O N M
C E J T Y E E N D T D O Q R H I J P O
A U Z S O C X I O Z P O T D Y B T V O
N X V N O R T D C V O L E M A N A I S
I C L A - M O N T I D A X B K P L N H
M E R C Y T Q M I V I S I A M U A E M
Y A K S O B T O N M Y K T K A H P H O
A R T P B V Q M O W I T S H N P U Y O
T K I U A T A N I O R E Q B T D S M S
E U J K L O O T C H M A N N J I P D T
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BOSTON: American
KLOOTCHMANN: woman
KLAHOWYA: hello
MOOLASK: elk
DOCTIN: doctor
HYAK: swift
KAHPHO: elder brother
MOWITSH: deer
CANIM: canoe

LA-MONTI: a mountain
OLEMAN: old man
KIUATAN: horse
MOOSHMOOS: buffalo, cattle
TALAPUS: coyote
ATS: younger sister
YAKSO: hair
TYEE: chief
SIAM: grizzly bear

WORKSHEET - Page 71

A. Technology

Directions: Match the following words with the tools below:

stone adze

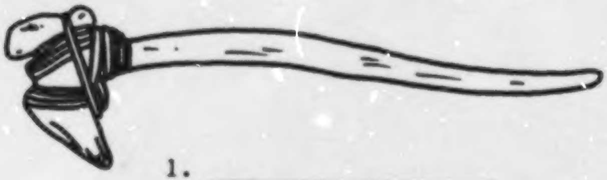
wooden wedge

stone hammer

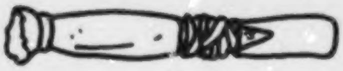
stone-headed chisel

ax

TOOLS:



1. ____________________



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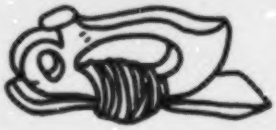

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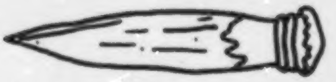

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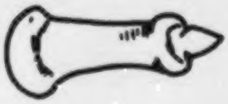


5. ____________________

A. Technology

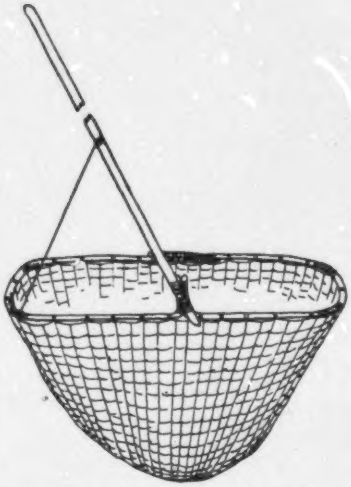
DIRECTIONS: Match the following words with the fishing gear below:

SPEAR

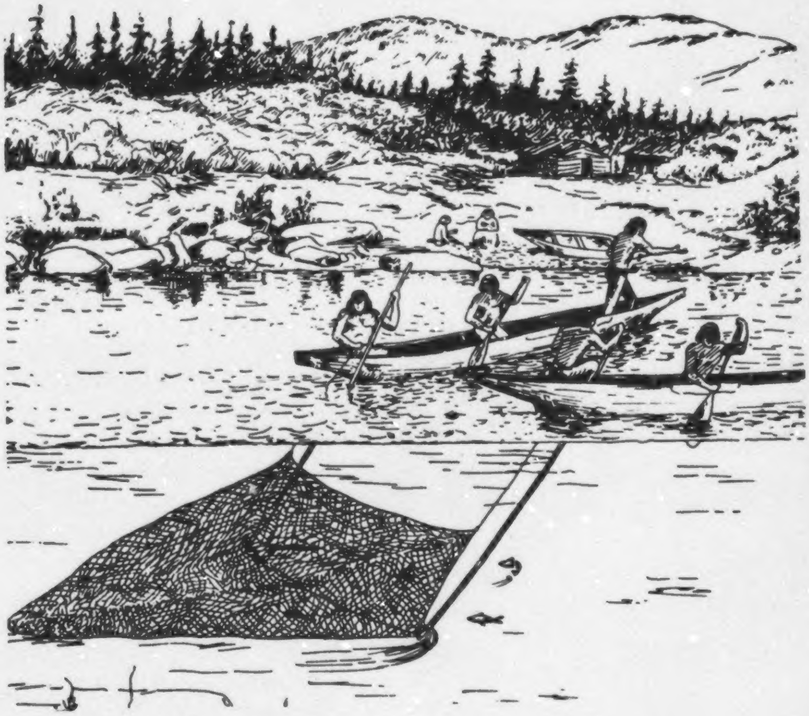
BAG NET

DIP NET

WICKER BASKET



1. ____________________



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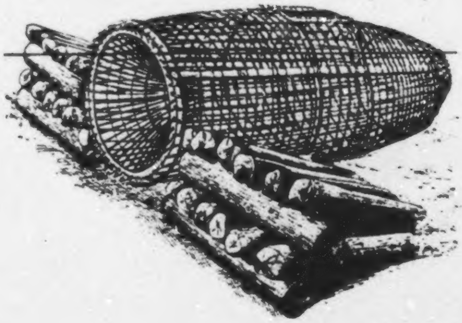

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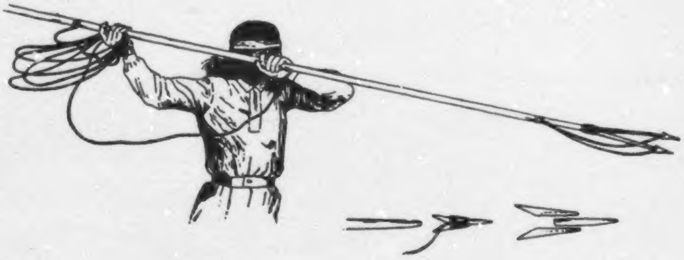
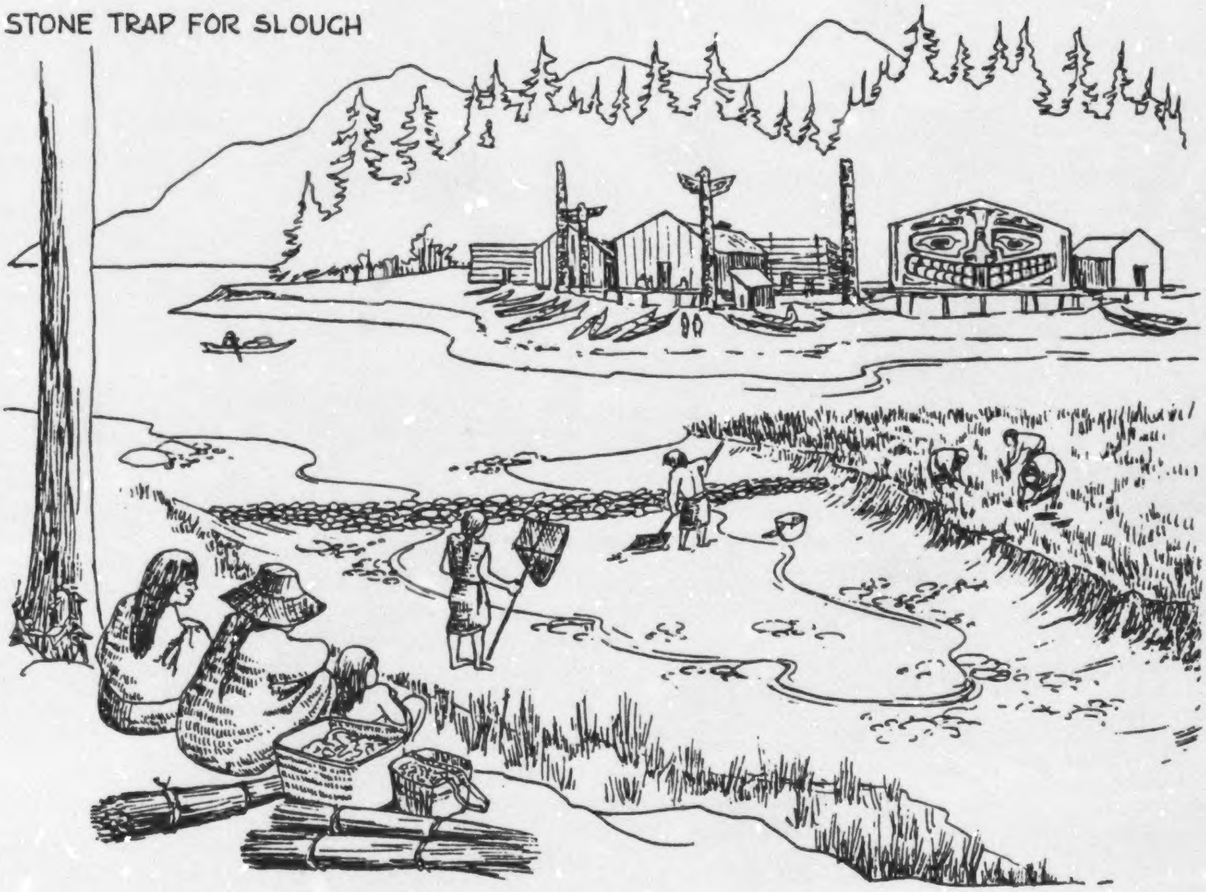


4. ____________________

205

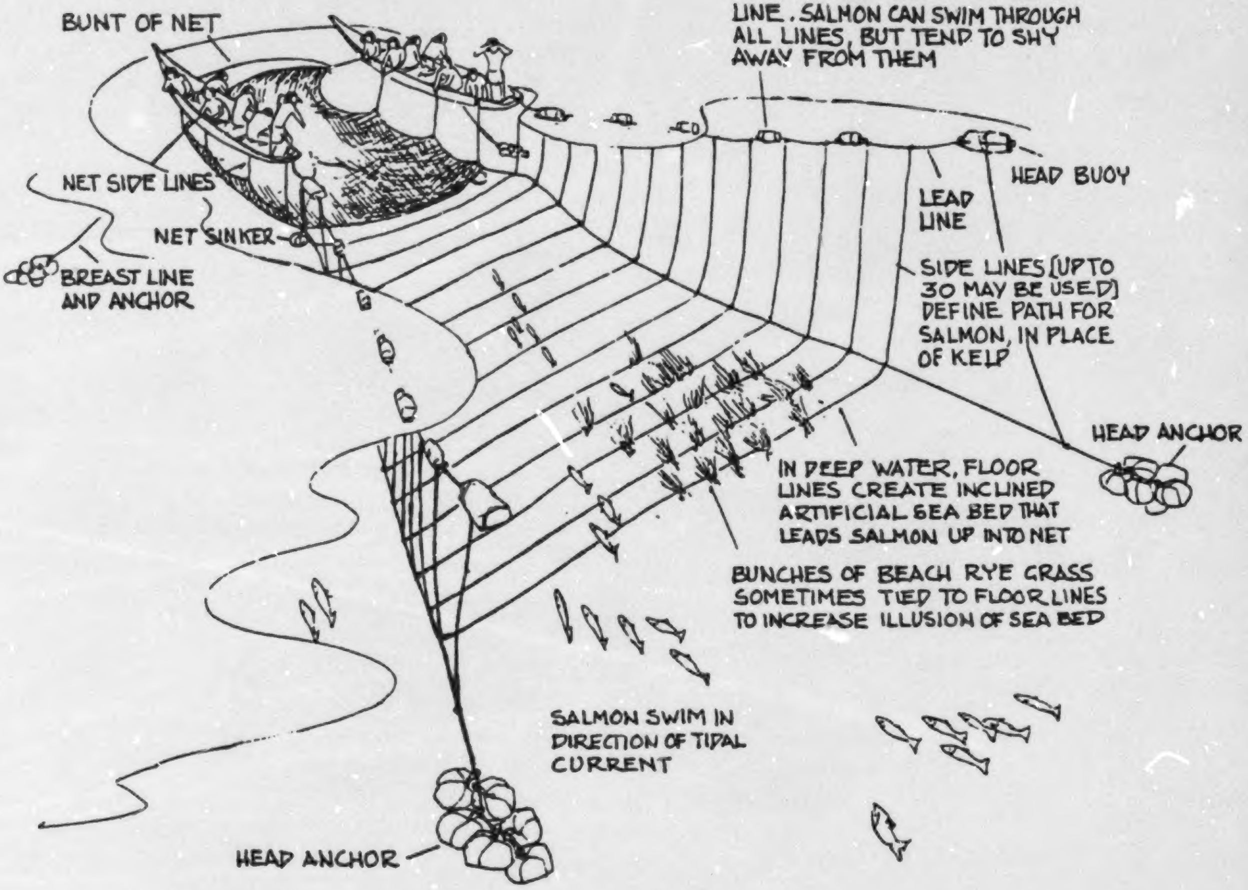
STONE TRAP FOR SLOUGH



STONE DAM AT MOUTH OF SLOUGH
TRAPS FISH AT LOW TIDE.

REEF NET, DEEP WATER

IN DEEP WATER LOCATION, WITH NO KELP, REEF NET IS SET WITH ADDITIONAL GEAR



WHEN SIDE LINES ADDED, EXTRA FLOATS HELP SUPPORT LEAD LINE. SALMON CAN SWIM THROUGH ALL LINES, BUT TEND TO SHY AWAY FROM THEM

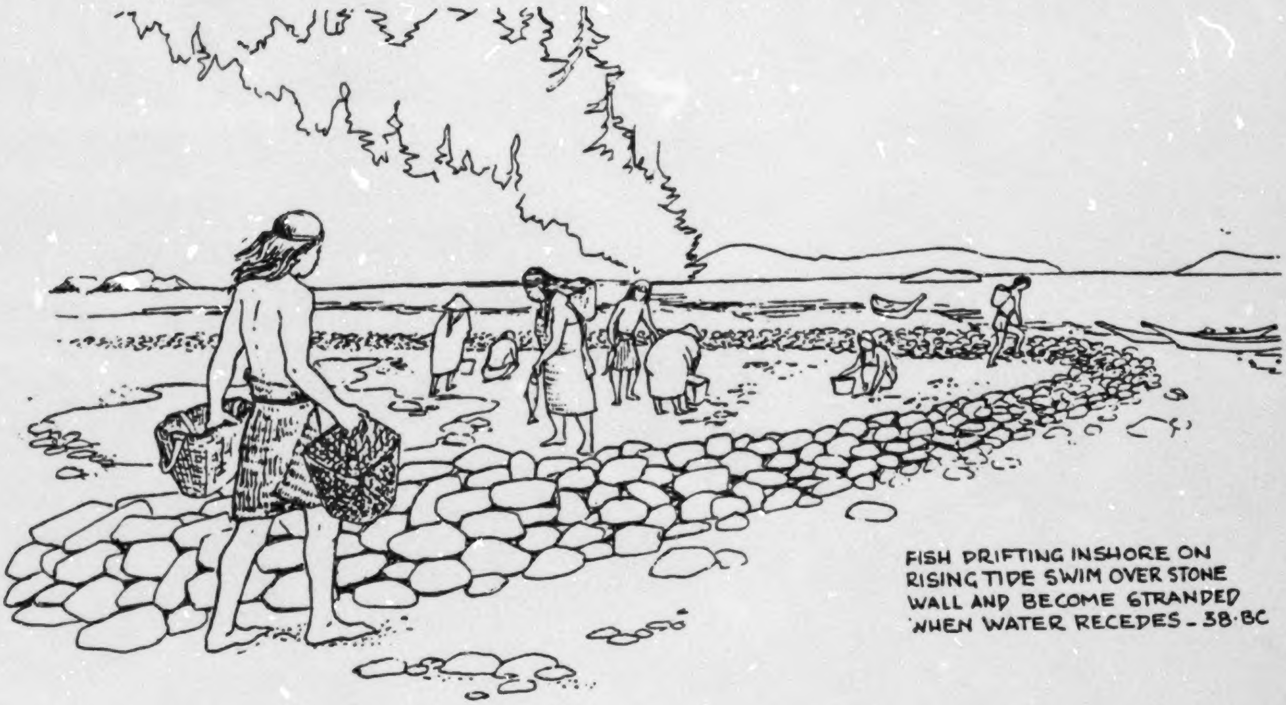
SIDE LINES [UP TO 30 MAY BE USED] DEFINE PATH FOR SALMON, IN PLACE OF KELP

IN DEEP WATER, FLOOR LINES CREATE INCLINED ARTIFICIAL SEA BED THAT LEADS SALMON UP INTO NET

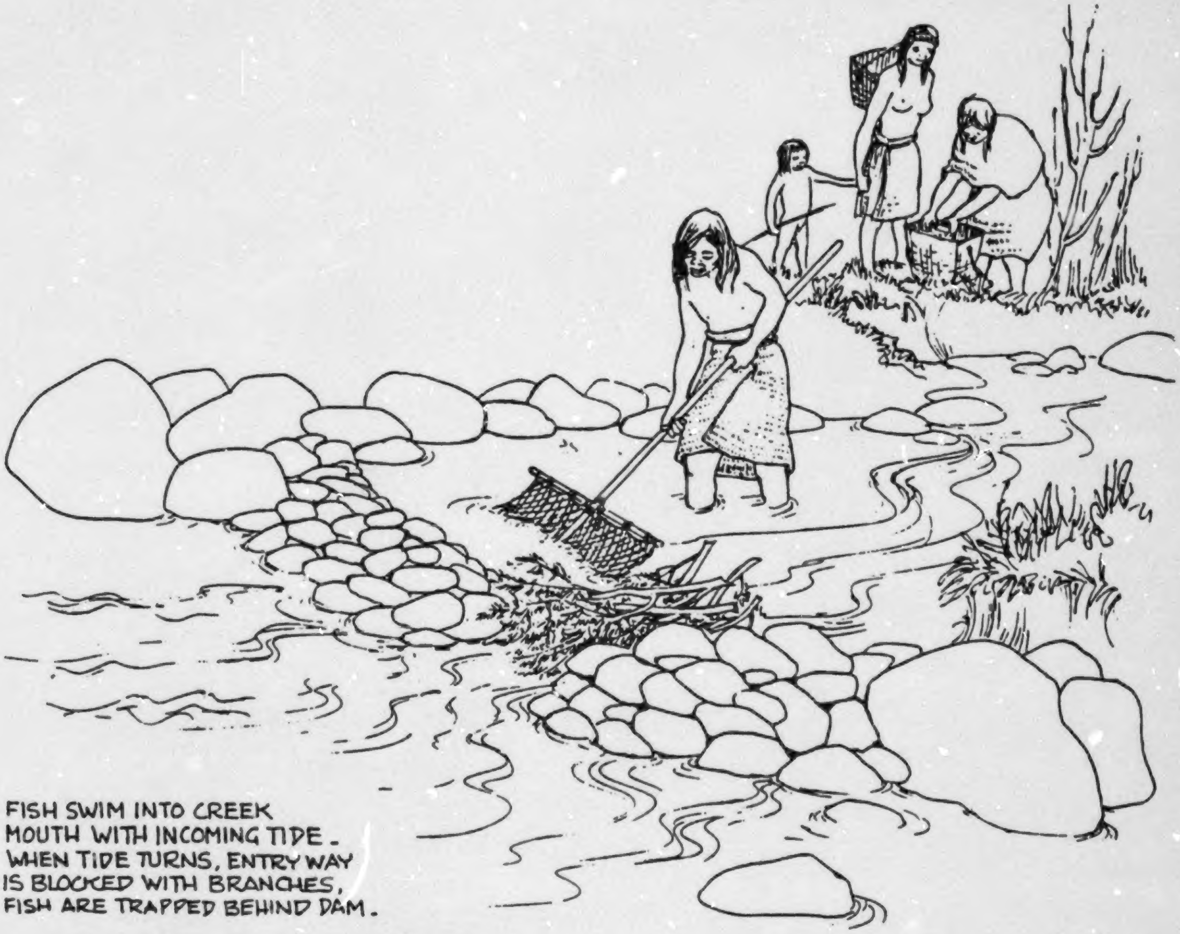
BUNCHES OF BEACH RYE GRASS SOMETIMES TIED TO FLOOR LINES TO INCREASE ILLUSION OF SEA BED

SALMON SWIM IN DIRECTION OF TIDAL CURRENT

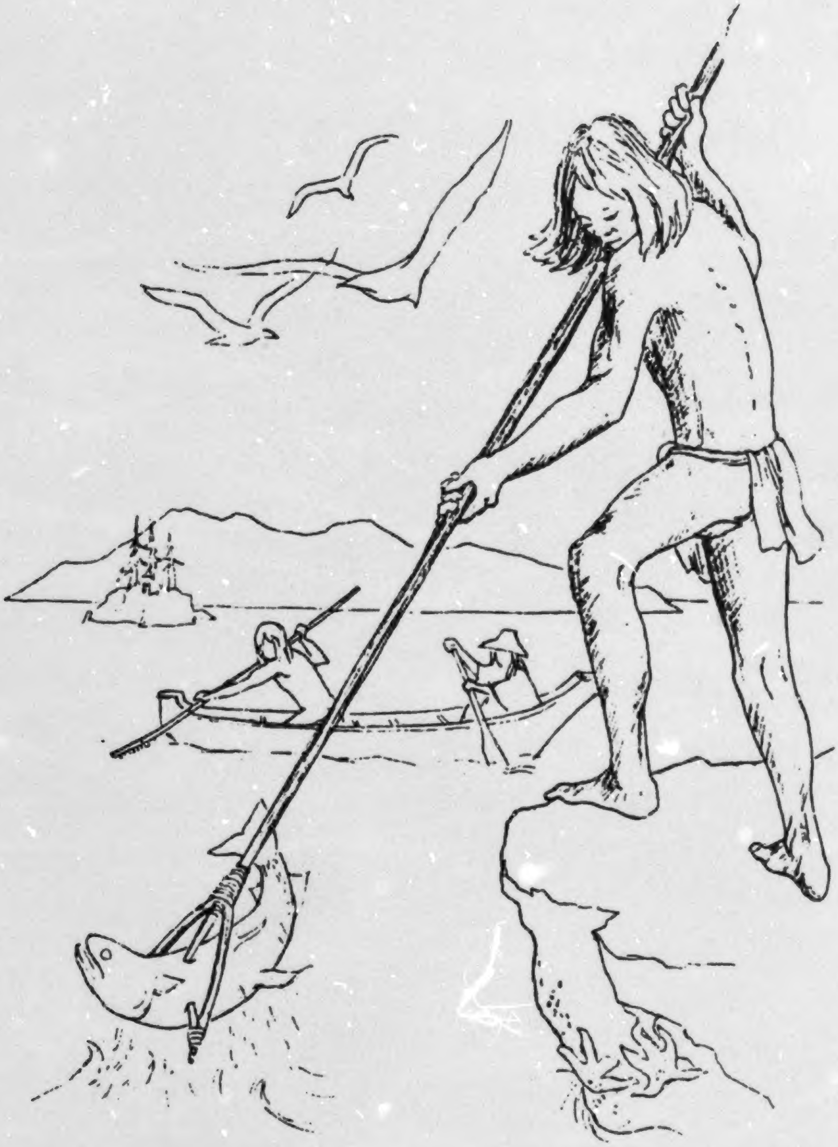
BUNT OF NET
NET SIDE LINES
NET SINKER
BREAST LINE AND ANCHOR
HEAD BUOY
LEAD LINE
HEAD ANCHOR
HEAD ANCHOR



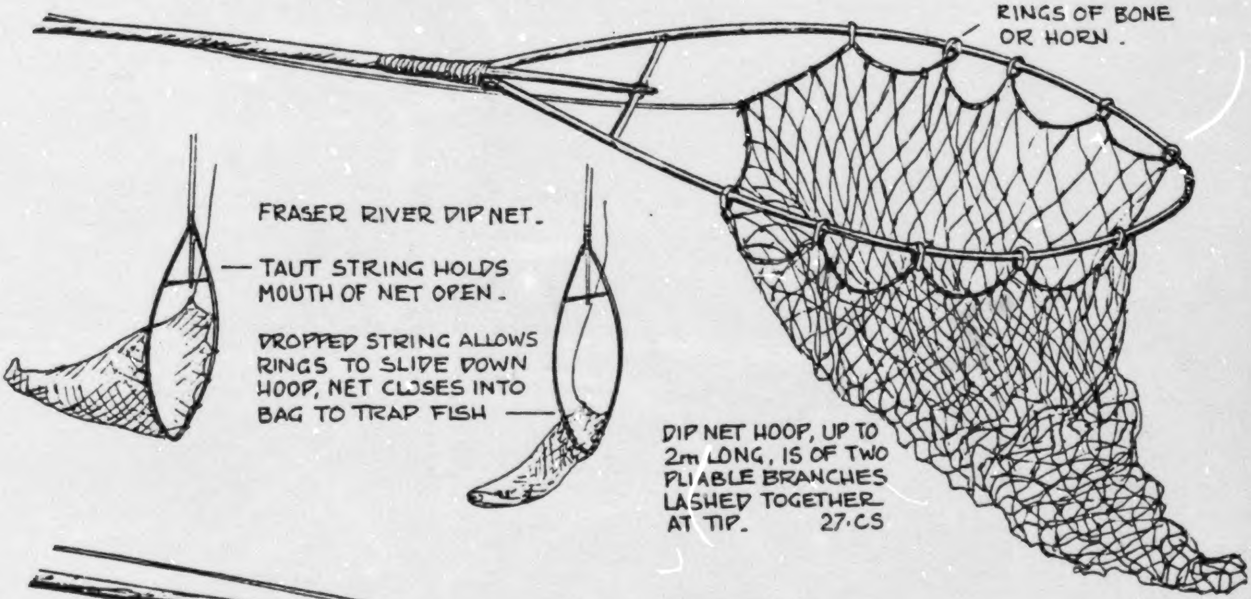
FISH DRIFTING INSHORE ON RISING TIDE SWIM OVER STONE WALL AND BECOME STRANDED WHEN WATER RECEDES - 38·BC



FISH SWIM INTO CREEK MOUTH WITH INCOMING TIDE. WHEN TIDE TURNS, ENTRY WAY IS BLOCKED WITH BRANCHES, FISH ARE TRAPPED BEHIND DAM.



USING A LEISTER SPEAR
AND A HERRING RAKE.



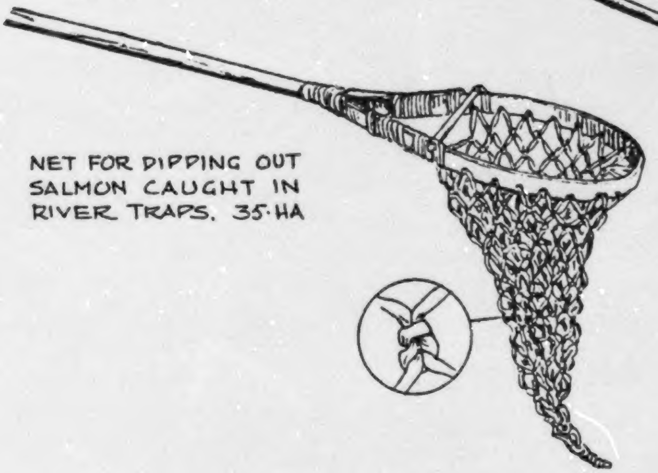
RINGS OF BONE OR HORN.

FRASER RIVER DIP NET.

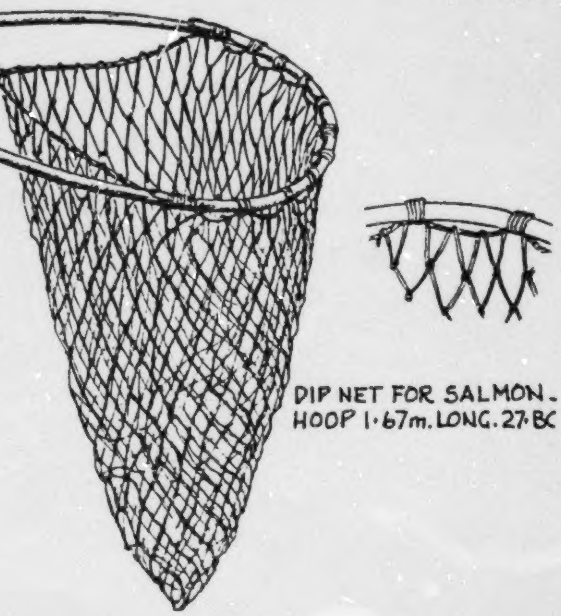
TAUT STRING HOLDS MOUTH OF NET OPEN.

DROPPED STRING ALLOWS RINGS TO SLIDE DOWN HOOP, NET CLOSES INTO BAG TO TRAP FISH

DIP NET HOOP, UP TO 2m LONG, IS OF TWO PLIABLE BRANCHES LASHED TOGETHER AT TIP. 27·CS

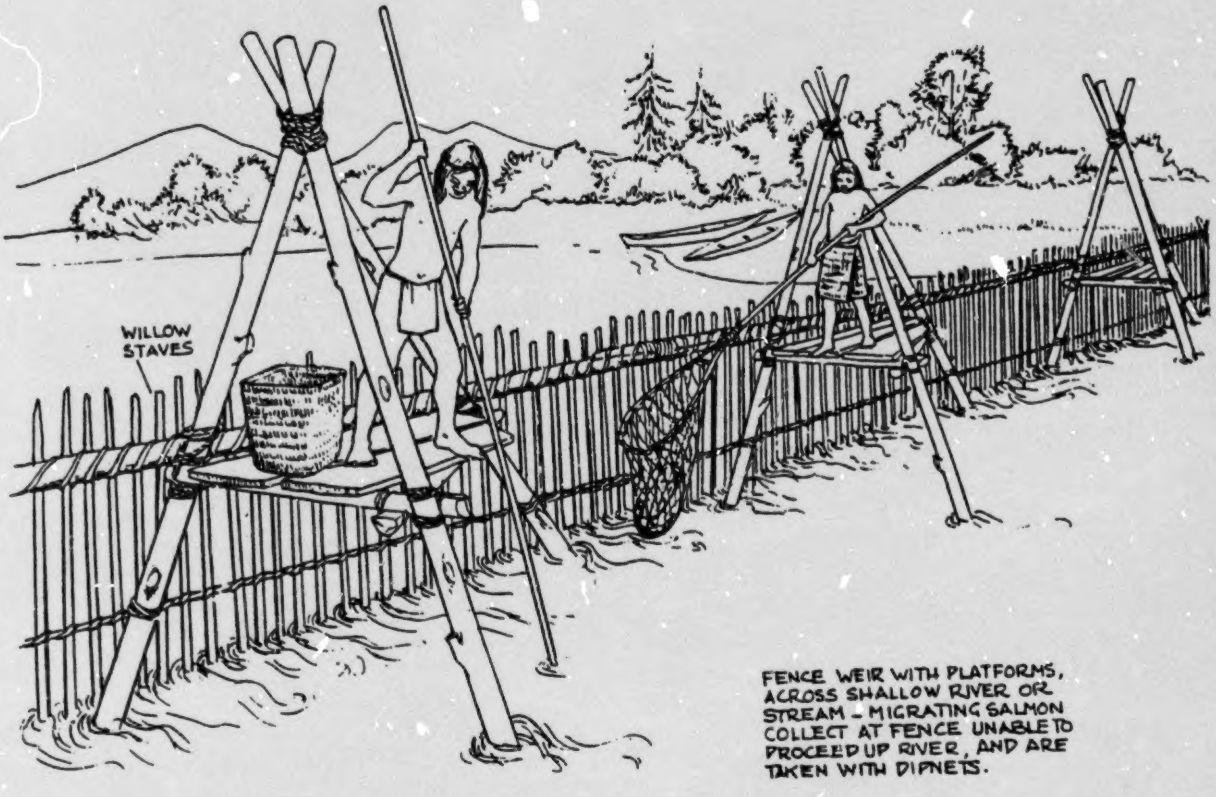


NET FOR DIPPING OUT SALMON CAUGHT IN RIVER TRAPS. 35·HA



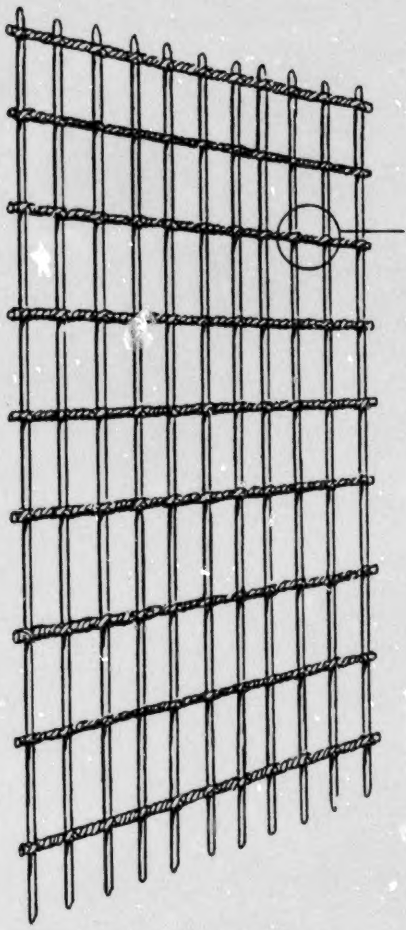
DIP NET FOR SALMON. HOOP 1·67m. LONG. 27·BC

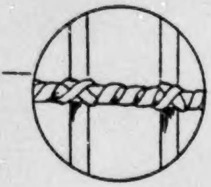
FENCE WEIR WITH TRIPODS



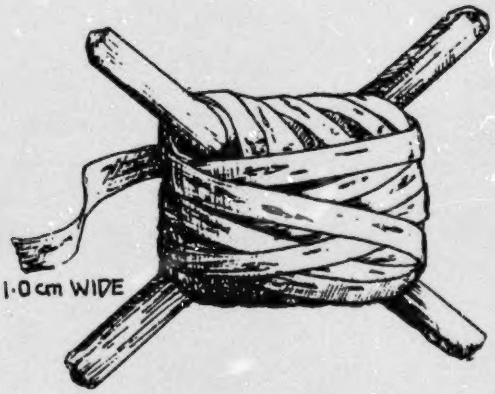
FENCE WEIR WITH PLATFORMS, ACROSS SHALLOW RIVER OR STREAM - MIGRATING SALMON COLLECT AT FENCE UNABLE TO PROCEED UP RIVER, AND ARE TAKEN WITH DIPNETS.

LATTICE FENCING



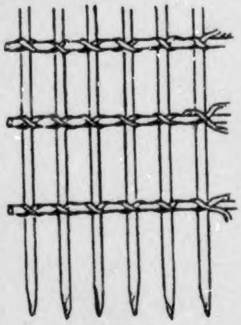


ONE TYPE OF LATTICE FOR MAKING FENCE WEIRS POINTED ENDS DUG INTO RIVER BED. 1.40m.

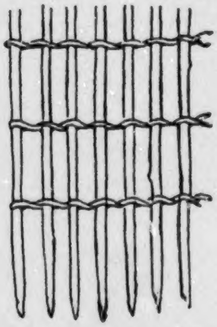


REEL OF WILD CHERRY BARK [PRUNUS EMARGINATA] — OUTER BARK IS FLAT, TOUGH AND RESISTS ROTTING — AN IDEAL MATERIAL FOR LASHING ON SPEAR AND HARPOON PRONGS, FOR ATTACHING HOOP OF DIP NET TO SHAFT.

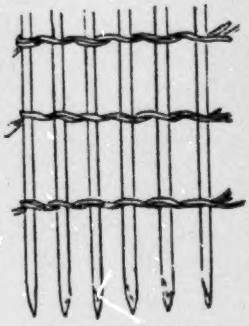
THREE OTHER TYPES OF LATTICE FENCING FOR WEIRS -



SPLIT CEDAR STICKS LASHED WITH CEDAR WITHES.



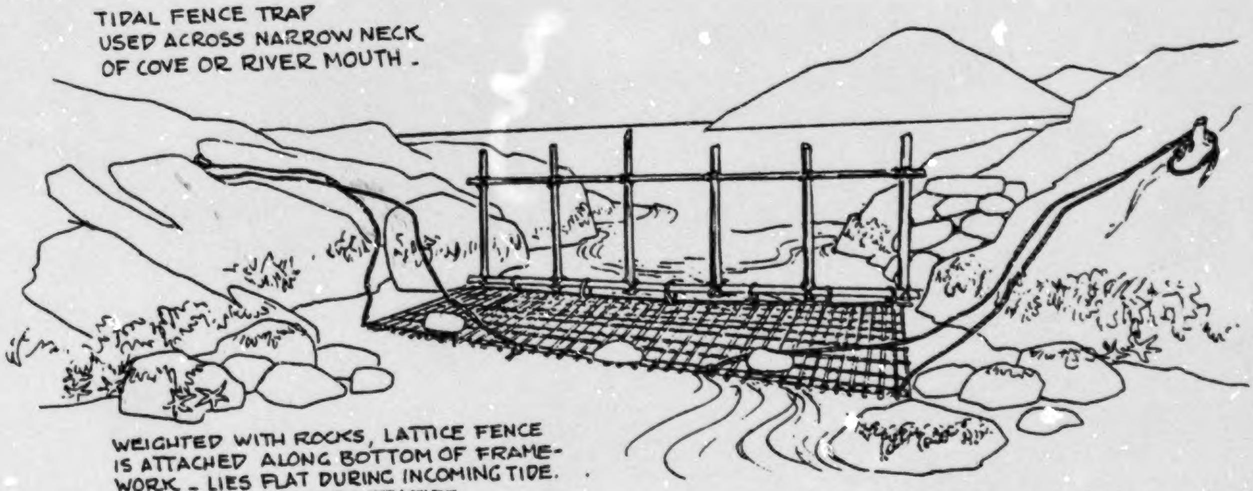
VERTICALS OF MAPLE OR HEMLOCK



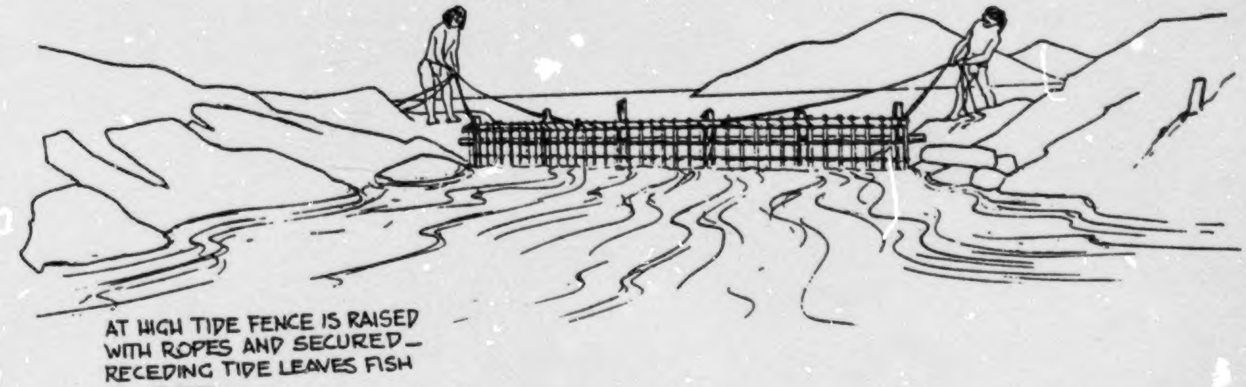
1 AND 2 STRAND TWINING WITH CEDAR WITHES.

TIDAL FENCE TRAP

TIDAL FENCE TRAP USED ACROSS NARROW NECK OF COVE OR RIVER MOUTH.



WEIGHTED WITH ROCKS, LATTICE FENCE IS ATTACHED ALONG BOTTOM OF FRAMEWORK - LIES FLAT DURING INCOMING TIDE. FISH SWIM INTO COVE WITH TIDE.



AT HIGH TIDE FENCE IS RAISED WITH ROPES AND SECURED - RECEDING TIDE LEAVES FISH TRAPPED.

WORKSHEET - Page 77

B. Technology

	TOOLS	SKILLS	KNOWLEDGE
salmon			
bison			
camas			

WORKSHEET - Page 83

G. Technology

Use these words to fill in the blanks below:

salmon
potlatch
Plateau
cedar tree
longhouse
travois
camas
Coastal
cedar bark
pemmican

1. The ________________ was the most important food from the waters of Washington State.

2. Canoes and longhouses were made from the ______________________.

3. A __________________ was a gift-giving ceremony held by the Indians of Washington State.

4. The __________________ was a large building shared by many families.

5. The Indians on the __________________ hunted the buffalo.

6. The ________________ Indians lived near our own Pacific Ocean.

7. __________________ was made from meat and dried berries.

8. Some of the clothing of the Coast and Puget Sound Indians was made from __________________.

9. The Indians of Washington State dug the ______________________ root.

10. The __________________ was attached to a dog or horse and used for transportation.

WORKSHEET - Page 85

H. Technology

Directions: Use these words to complete the chart below:

1. longhouse, cattail mat house, mat lodge, tepee, earth lodge
2. water, forests, mountains, prairies
3. horse, travois, canoes
4. salmon, elk, deer, bison, pemmican, berries, roots, greens
5. buckskin, cedar bark, basketry
6. storytelling

NOTE: Other words may be added.

	LAND WEATHER	FOOD	SHELTER	CLOTHING	TRANSPORTATION COMMUN.	RECREATION TRADE
COAST						
PUGET SOUND						
PLATEAU						

Spirit of Wountie

There is a curious rock that stands in the Squamish River. It stands guard to see that no one takes more fish than is needed and to make sure that an equal share is had by all the people in the valley.

One day a man came down to fish for food in the river; and as he approached, he saw that the fish were swimming upstream in great numbers. "Good fortune is mine," he thought, "I will soon have enough fish to take to my family." and he hurriedly set his net across the river. In no time at all he had all the fish he needed; but the sight of so many fat, gleaming fish around him made him greedy, and he set the net again. Waiting on the shore for a few moments he returned to lift his net; but to his great surprise, it was full of sticks and pieces of wood. Thinking he must have set his net poorly, he made his net fast in another place. But again, when he lifted it, it was full of sticks and driftwood.

"What have I done wrong?", he said aloud to himself. "There are still great numbers of fish swimming up the stream. I cannot understand what is the matter."

Taking his net to shore he sat down to think. Looking up the river he could see the fish still jumping and finning their way upstream. Then he saw the rock, the tall, quiet sentinel of the river's bounty. The spirit of Wountie was in this rock to watch what was wrong. He had forgotten for a moment and tried to take more than his share, but the spirit of Wountie had turned the fish in his net to sticks. Quickly he got to his feet and gathered the fish he had caught, vowing he would never again be greedy and take more than he had need of.

(Squamish)

CROSSWORD PUZZLE: SPIRIT OF WOUNTIE

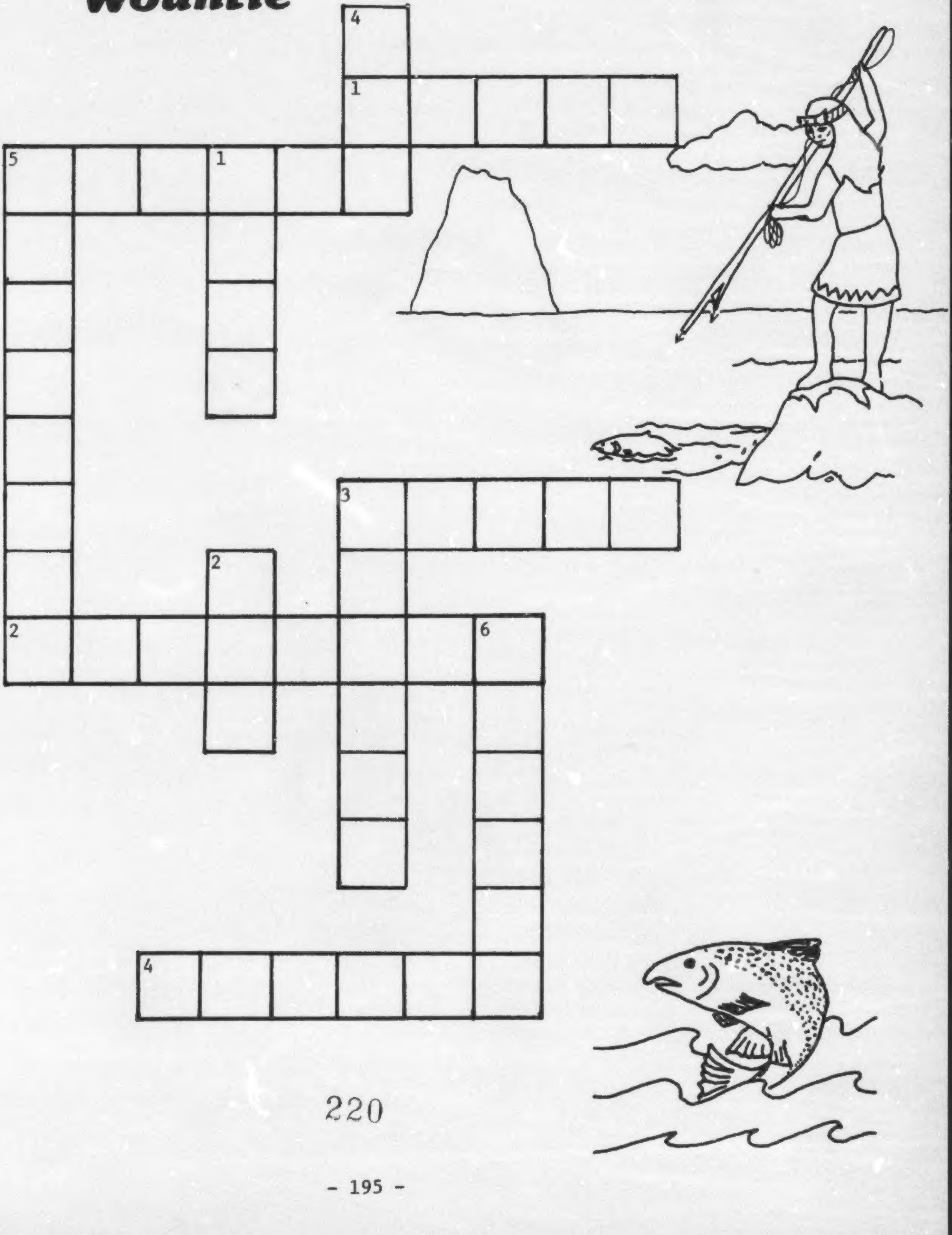
ACROSS

1. WOUNTIE STANDS GUARD TO MAKE SURE AN _ _ _ _ _ SHARE IS HAD BY ALL THE PEOPLE IN THE VALLEY.
2. THE SIGHT OF SO MANY FAT, _ _ _ _ _ _ _ _ _ FISH MADE THE MAN GREEDY.
3. AFTER THE MAN SET HIS NET, HE WAITED ON THE _ _ _ _ _ _ .
4. THE ROCK IS THE TALL, QUIET SENTINEL OF THE RIVER'S _ _ _ _ _ _ _ .

DOWN

1. THERE IS A CURIOUS _ _ _ _ THAT STANDS IN THW SQUAMISH RIVER.
2. ONE DAY A _ _ _ CAME DOWN TO FISH FOR FOOD IN THE RIVER.
3. WOUNTIE HAD TURNED THE FISH IN HIS NET INTO _ _ _ _ _ _ _ .
4. THE MAN SET HIS _ _ _ ACROSS THE RIVER.
5. THE FISH WERE _ _ _ _ _ _ _ _ _ UPSTREAM.
6. THE MAN VOWED HE WOULD NEVER AGAIN BE _ _ _ _ _ _ _ AND TAKE MORE THAN HE HAD NEED OF.

Spirit of Wountie



Spirit of Wountie

ANSWERS

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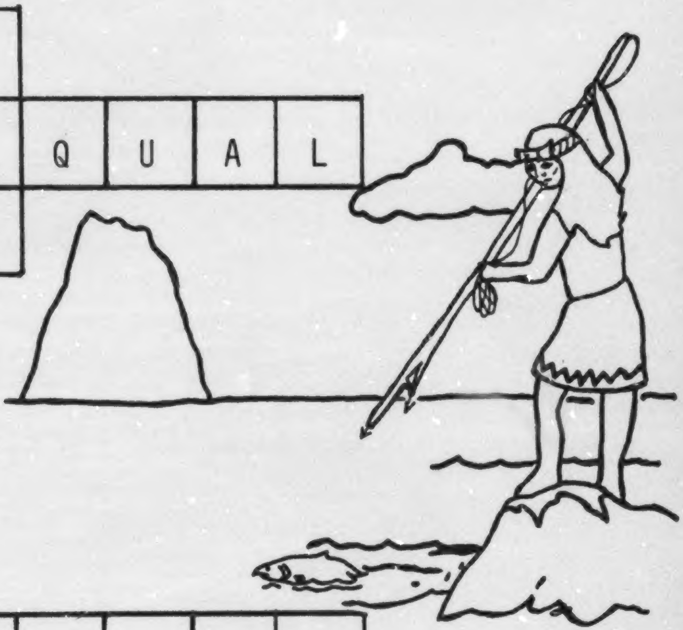
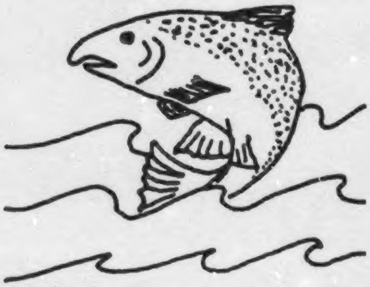




Coyote Makes the Human Beings

One day, long before there were any people on earth, a monster came down from the north. He was a huge monster and he ate everything in sight. He ate all the little animals, the chipmunks and the raccoons and the mice, and all the big animals. He ate the deer and the elk and even the mountain lion.

Coyote couldn't find any of his friends any more and this made him very mad. He decided the time had come to stop the monster.

Coyote went across the Snake River and tied himself to the highest peak in the Wallowa Mountains. Then he called out to the monster on the other side of the river. He challenged the monster to try and eat him.

The monster charged across the river and up into the mountains. He tried as hard as he could to suck Coyote off the mountains with his breath, but it was no use. Coyote's rope was too strong.

This frightened the monster. He decided to make friends with Coyote, and he invited Coyote to come and stay with him for awhile.

One day Coyote told the monster he would like to see all of the animals in the monster's belly. The monster agreed and let Coyote go in.

When he went inside, Coyote saw that all the animals were safe. He told them to get ready to escape and set about his work. With his fire starter he built a huge fire in the monster's stomach. Then he took his knife and cut the monster's heart down. The monster died and all the animals escaped. Coyote was the last one out.

Coyote said that in honor of the event he was going to create a new animal, a human being. Coyote cut the monster up in pieces and flung the pieces to the four winds. Where each piece landed, some in the north, some to the south, others to the east and west, in valleys and canyons and along the rivers, a tribe was born. It was in this way that all the tribes came to be.

When he was finished, Coyote's friend, Fox, said that no tribe had been created on the spot where they stood. Coyote was sorry he had no more parts, but then he had an idea. He washed the blood from his hands with water and sprinkled the drops on the ground.

Coyote said, "Here on this ground I make the Nez Perce. They will be few in number, but they will be strong and pure."

And this is how the human beings came to be.

(Nez Perce)

CROSSWORD PUZZLE: COYOTE MAKES THE HUMAN BEINGS

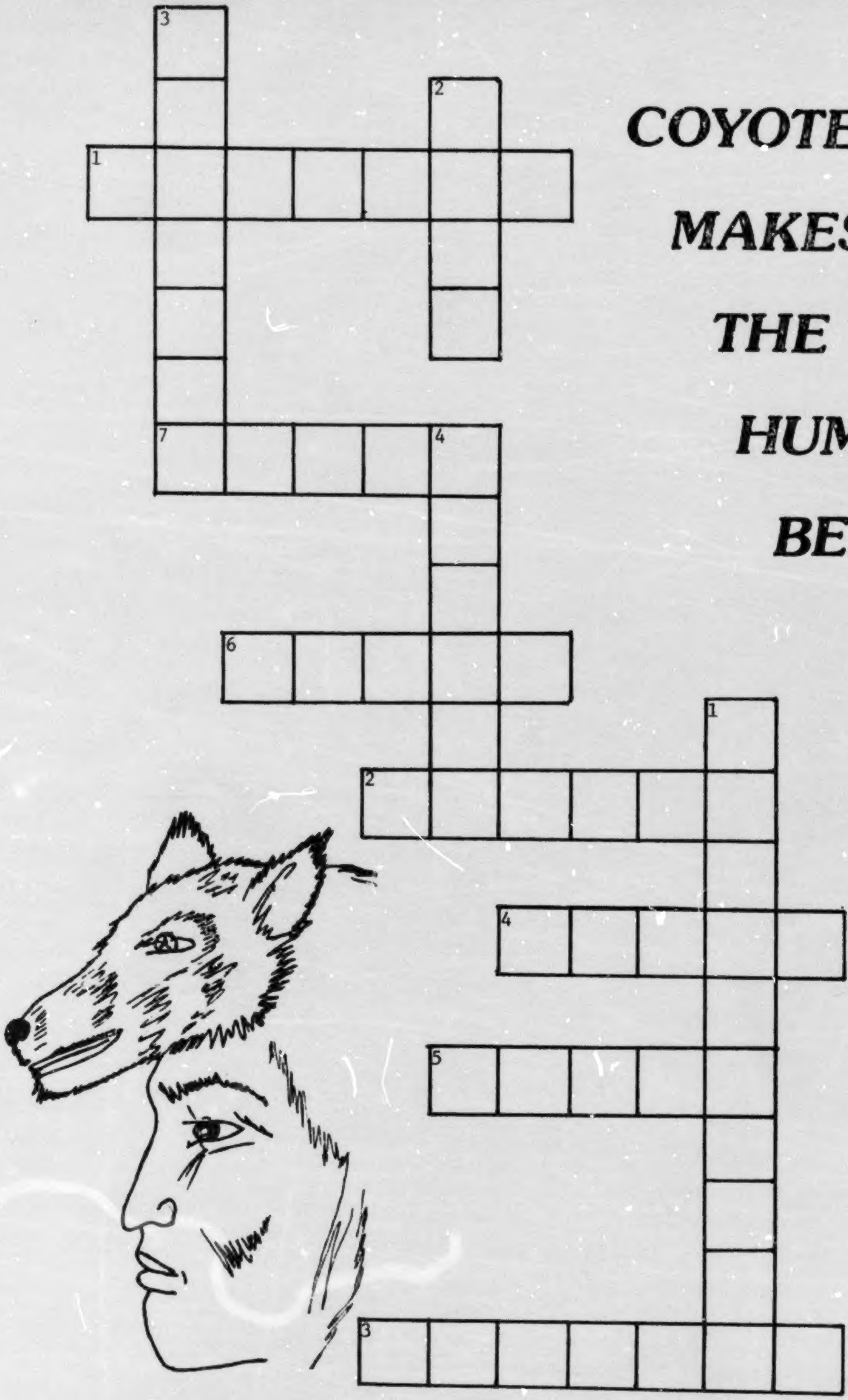
ACROSS

1. A _ _ _ _ _ _ _ CAME DOWN FROM THE NORTH AND ATE EVERYTHING IN SIGHT.
2. THE MONSTER TRIED TO SUCK COYOTE OFF THE MOUNTAIN WITH HIS _ _ _ _ _ _ .
3. WHEN THE MONSTER BECAME FRIGHTENED, HE DECIDED TO MAKE _ _ _ _ _ _ _ WITH COYOTE.
4. COYOTE WANTED TO SEE ALL THE ANIMALS IN THE MONSTER'S _ _ _ _ _.
5. COYOTE USED A _ _ _ _ _ TO CUT THE MONSTER'S HEART DOWN.
6. WHERE A PIECE OS THE MONSTER LANDED, A _ _ _ _ _ WAS BORN.
7. THE NEW ANIMAL THAT COYOTE CREATED WAS A _ _ _ _ _ BEING.

DOWN

1. COYOTE _ _ _ _ _ _ _ _ _ _ _ THE MONSTER TO EAT HIM.
2. COYOTE TIED HIMSELF TO THE HIGHEST _ _ _ _ IN THE WALLOWA MOUNTAINS.
3. COYOTE STARTED A FIRE IN THE MONSTER'S _ _ _ _ _ _ _ .
4. THE NEZ PERCE WILL BE FEW IN _ _ _ _ _ _ BUT THEY WILL BE STRONG AND PURE.

COYOTE MAKES THE HUMAN BEINGS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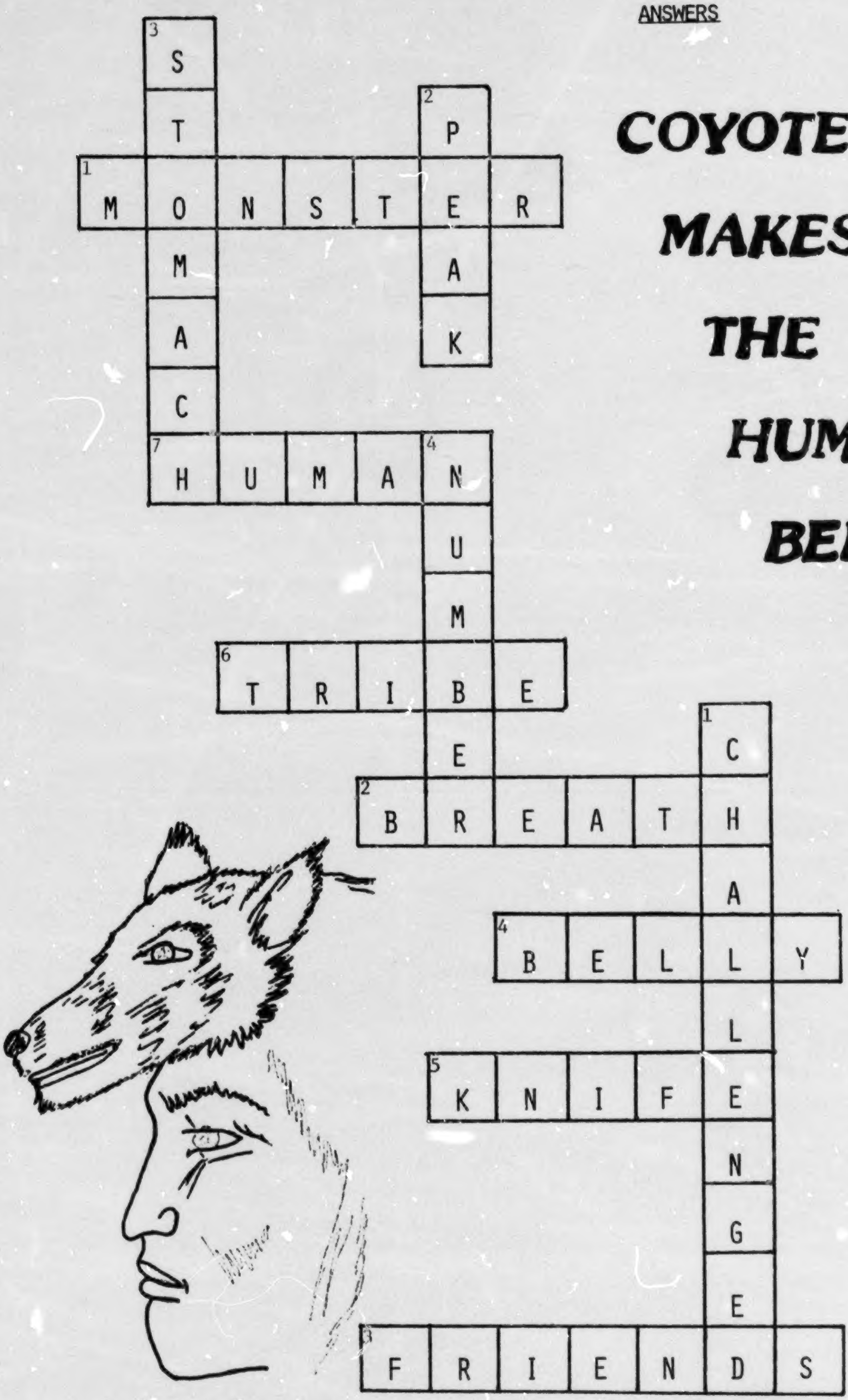
ANSWERS

COYOTE MAKES THE HUMAN BEINGS


3 STOMACH
2 PEAK
1 MONSTER
7 HUMAN
4 NUMBER
6 TRIBE
1 CHALLENGED
2 BREATH
4 BELLY
5 KNIFE
3 FRIENDS

LEGEND

Why Mosquitoes Bite

Long ago, there was a young boy who woke up every morning and sang a song to the sun. In the song, he told the sun how happy he was for the new day and how happy he was to be alive.

The boy was a fisherman and worked very hard to bring home food for his family. One day he went too far away and realized that he could not get back home before night fell. He decided to stay and sleep where he was.

It was late at night and the frog in the moon was looking down on the boy. Suddenly, he heard something coming!

It was the monster -- the Witch Woman!

The little boy had heard legends about how the Witch Woman would steal children away and eat them for breakfast. The Witch Woman told the little boy not to be afraid and that the stories he had heard were simply stories to scare children. The Witch Woman told the little boy that she was really a very nice person. She held out her hand full of huckleberries and offered them to the little boy.

When he reached out to take the huckleberries, the Witch Woman took her other hand that she had filled with sticky sap from the trees and smeared it into his eyes. The sap stuck his eyelids together and he was blind.

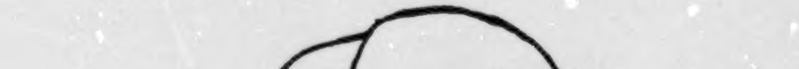
The Witch Woman threw the boy in her basket and ran through the woods whistling. She brought the little boy to a clearing in the woods where a fire was burning. Around the fire, there were

were many children who she planned to roast and have for food. The Witch Woman dumped the little boy out of the basket and set him beside the rest of the children.

The little boy was very frightened, but he felt the warmth of the fire and it reminded him of the sun. As he leaned closer to the fire, the heat from it started melting the sap from his eyes--just like the wax of a candle will melt. Soon the little boy could see out of one eye and saw the Witch Woman dancing around the fire in victory.

The little boy whispered to the little girl next to him that he had a plan. She whispered to the boy next to her, and he to the next little boy, until the plan had gone all around the circle of children. When the Witch Woman finished her dance, she was very tired. The little boy shouted "Now!" and all the children ran up and pushed her into the fire.

The Witch Woman started to burn--but she didn't burn like ordinary things burn. There were many bright sparks that flew high into the night sky. As the sparks shot up, they turned into mosquitoes. That is why, even today, mosquitoes live on the blood of children and look for children to bite.



CROSSWORD PUZZLE: WHY MOSQUITOES BITE

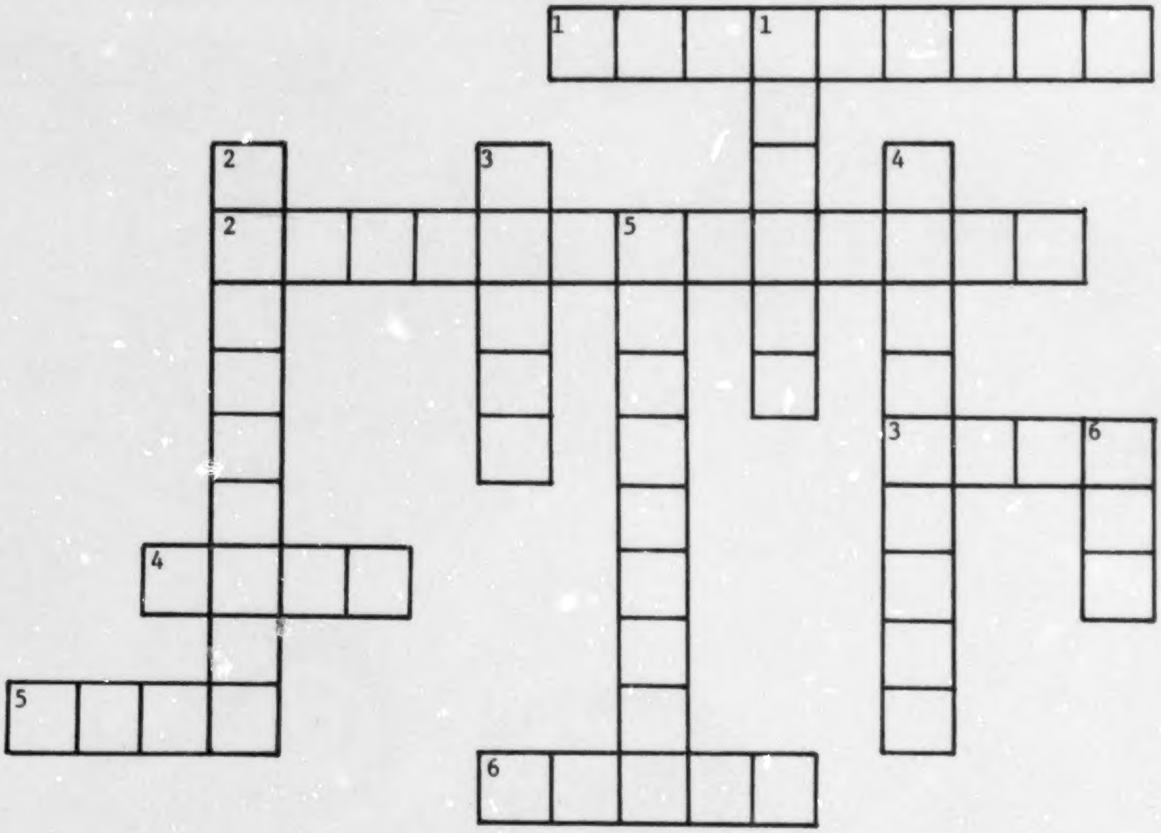
ACROSS

1. THE LITTLE BOY _ _ _ _ _ _ _ _ _ _ TO THE LITTLE GIRL NEXT TO HIM THAT HE HAD A PLAN.
2. THE WITCH WOMAN HELD OUT HER HAND FULL OF _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ AND OFFERED THEM TO THE LITTLE BOY.
3. THE WITCH WOMAN TOOK STICKY SAP FROM THE TREES AND SMEARED IT INTO THE LITTLE BOY'S _ _ _ _ .
4. EVEN TODAY, MOSQUITOES LOOK FOR LITTLE CHILDREN TO _ _ _ _ .
5. IT WAS LATE AT NIGHT AND THE _ _ _ _ IN THE MOON WAS LOOKING DOWN ON THE BOY.
6. THE MONSTER IN THIS LEGEND IS _ _ _ _ _ WOMAN.

DOWN

1. THE WITCH WOMAN BURNED, MANY BRIGHT _ _ _ _ _ _ FLEW HIGH INTO THE NIGHT SKY.
2. WITCH WOMAN THREW THE BOY INTO HER BASKET AND RAN THROUGH THE WOODS _ _ _ _ _ _ _ _ _ _ .
3. THE LITTLE BOY TOLD THE SUN HOW HAPPY HE WAS TO BE _ _ _ _ _ .
4. THE BOY WAS A _ _ _ _ _ _ _ _ _ _ .
5. THE LITTLE BOY HAD HEARD LEGENDS ABOUT HOW WITCH WOMAN WOULD STEAL CHILDREN AWAY AND EAT THEM FOR _ _ _ _ _ _ _ _ _ _ .
6. WHEN THE LITTLE BOY FIRST AWOKE, HE SANG A SONG TO THE _ _ _ .

WHY MOSQUITOES BITE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WHY MOSQUITOES BITE - ANSWERS

								1 W	H	I	1 S	P	E	R	E	D	
											P						
			2 W				3 A				A		4 F				
			2 H	U	C	K	L	E	5 B	E	R	R	I	E	S		
			I				I		R		K		S				
			S				V		E		S		H				
			T				E		A				3 E	Y	E	6 S	
			L						K				R			U	
		4 B	I	T	E				F				M			N	
			N						A				A				
5 F	R	O	G						S				N				
							6 W	I	T	C	H						

How Raven Helped the People of Long Ago

Many years ago, Gray Eagle was the keeper of the sun, moon, stars, water and fire. Since he did not like people, he did not share any of these things with them. The people had to live without the convenience of light and without water and fire.

It so happened that Gray Eagle had a beautiful young daughter named Young Eagle. One day as Raven was flying along, he spotted Young Eagle. He instantly fell in love with her beauty and wanted to meet her. Raven changed himself into a handsome white bird and flew circles near Young Eagle. Soon she spotten Raven and was quite attracted to him. Young Eagle invited Raven to the lodge where she lived with her father. Raven flew alongside Young Eagle to her home.

Once inside, Raven visited with Gray Eagle. As they sat talking, Raven noticed that Gray Eagle had the sun, the moon, stars, water and fire stashed away in a corner of the lodge. Raven thought to himself, "I must steal these things away from Gray Eagle and bring them to my people. We are the ones who can use these things."

He waited and waited and finally the time came when no one was watching. Quickly Raven grabbed all of the things in the corner and escaped from the lodge through the smoke hole.

Raven flew high up into the sky, and he hung the sun up to shine. After awhile, the sun circled the earth and soon it was dark. Then Raven hung up the moon and he scattered stars around the sky. With this, there were now graceful lights during the night.

Raven flew over the land looking for a good place to put the water. Soon he found the right spot and he dropped the water down onto the Earth. As the water fell, it formed fresh water lakes and streams.

Finally Raven had to decide what to do with the fire. As the fire burned, smoke covered his body and soon his feathers were all black. Raven's beak began to get hot! Soon the fire was just too hot to hold and Raven had to drop it. It fell onto the rocks below, and the fire fell so hard, it went right into the rocks. The rocks that the fire hit happened to be flint. This is why today, if you strike two pieces of flint together, you can make fire.

When Raven had finished his job, his feathers remained black. This is why Raven is a black bird.

CROSSWORD PUZZLE: HOW RAVEN HELPED THE PEOPLE OF LONG AGO

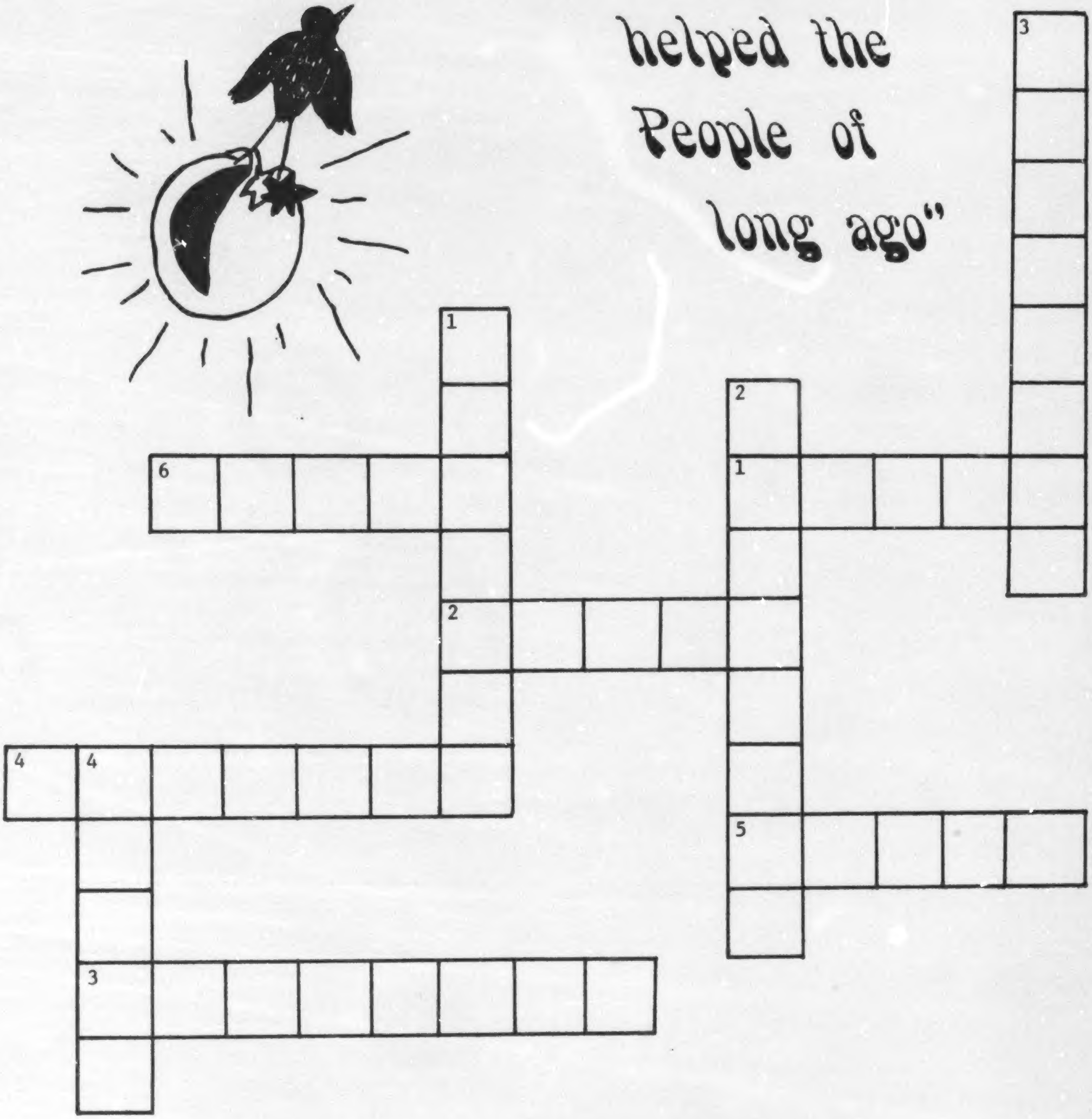
ACROSS

1. MANY YEARS AGO, GRAY _ _ _ _ _ WAS THE KEEPER OF THE SUN, MOON, STARS, WATER AND FIRE.
2. THE PEOPLE HAD TO LIVE WITHOUT THE CONVENIENCE OF _ _ _ _ _ .
3. THE ROCKS THE FIRE HIT _ _ _ _ _ _ _ _ _ TO BE FLINT.
4. YOUNG EAGLE _ _ _ _ _ _ _ _ RAVEN TO THE LODGE WHERE SHE LIVED WITH HER FATHER.
5. THIS IS WHY _ _ _ _ _ IS A BLACK BIRD.
6. THE _ _ _ _ _ FORMED FRESH WATER LAKES AND STREAMS.

DOWN

1. THE SUN _ _ _ _ _ _ _ _ THE EARTH AND SOON IT WAS DARK.
2. WHEN RAVEN FINISHED HIS JOB, HIS _ _ _ _ _ _ _ _ _ REMAINED BLACK.
3. IT SO HAPPENED THAT GRAY EAGLE HAD A BEAUTIFUL YOUNG _ _ _ _ _ _ _ _ _ NAMED YOUNG EAGLE.
4. WITH THIS, THERE WERE NOW GRACEFUL LIGHTS DURING THE _ _ _ _ _ .

"How Raven helped the People of long ago"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ANSWERS

"How Raven helped the People of long ago"

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DIRECTIONS FOR MAKING A TOTEM POLE

You can make a model of a totem pole using the authentic crests found on the following pages. Duplicate the crests on tagboard, allowing the students to choose the crests they like the best. Color them with the traditional colors of red, black, bluegreen, and white; then cut the crests out and paste them, one on top of another, onto a large piece of paper.

Have the students create a story that their totem pole tells. A story written by a student is attached as a sample.

SAMPLE TOTEM POLE STORY

Running Stream
FAMILY NAME

TOP CREST: Mountain Goat

STORY BEHIND CREST:

Long ago another tribe invaded our land. One night a young man saw a mountain goat in his dreams. He told us and we fled up the mountain. Ever since we have lived in the mountains.

MIDDLE CREST: Bear

STORY BEHIND CREST:

Also during this dream he saw a bear on their side. Suddenly it shrank. In his mind he asked how they would lose their strength. It told him to place rocks around his dwelling. This helped us to get up the mountain.

BOTTOM CREST: Beaver

STORY BEHIND CREST:

Once we arrived on the mountain, we didn't know how we would survive. An older women saw a beaver digging up a plant. We survived on this edible plant for some time.

SAMPLE TOTEM POLE STORY

____
FAMILY NAME

TOP CREST: ____________________________________

STORY BEHIND CREST: ____________________________________

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MIDDLE CREST:

STORY BEHIND CREST:

BOTTOM CREST: ____________________________________

STORY BEHIND CREST: ____________________________________

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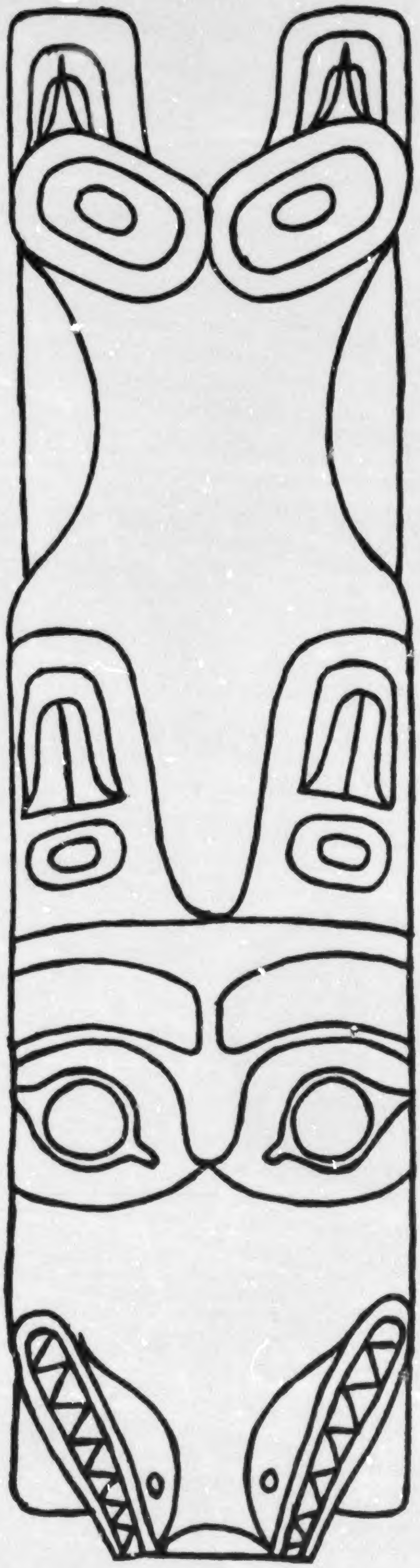
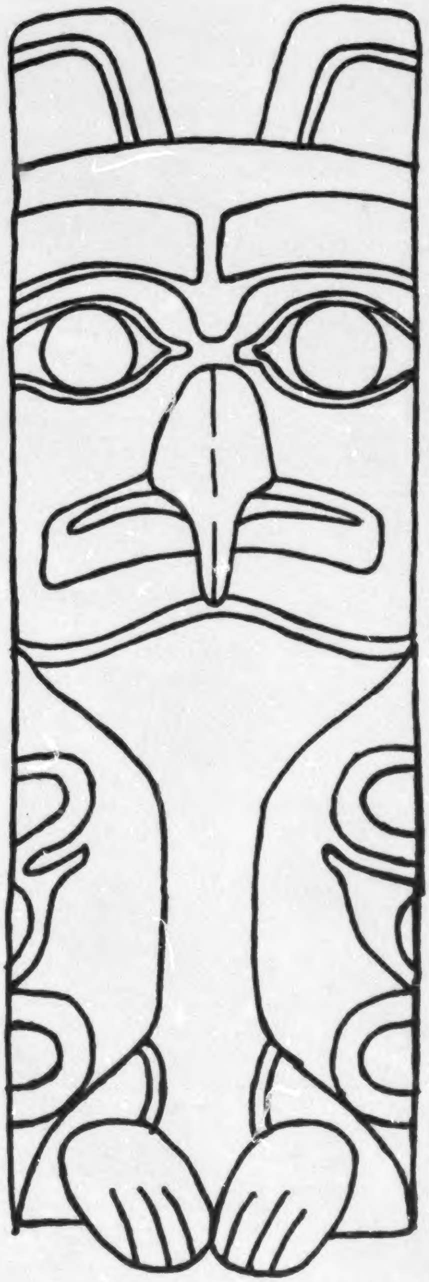
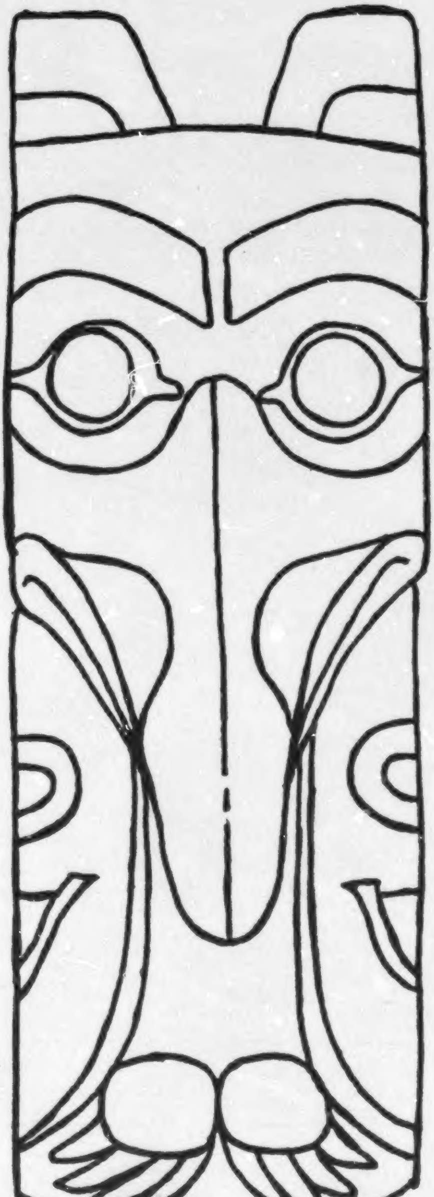


KILLER WHALE

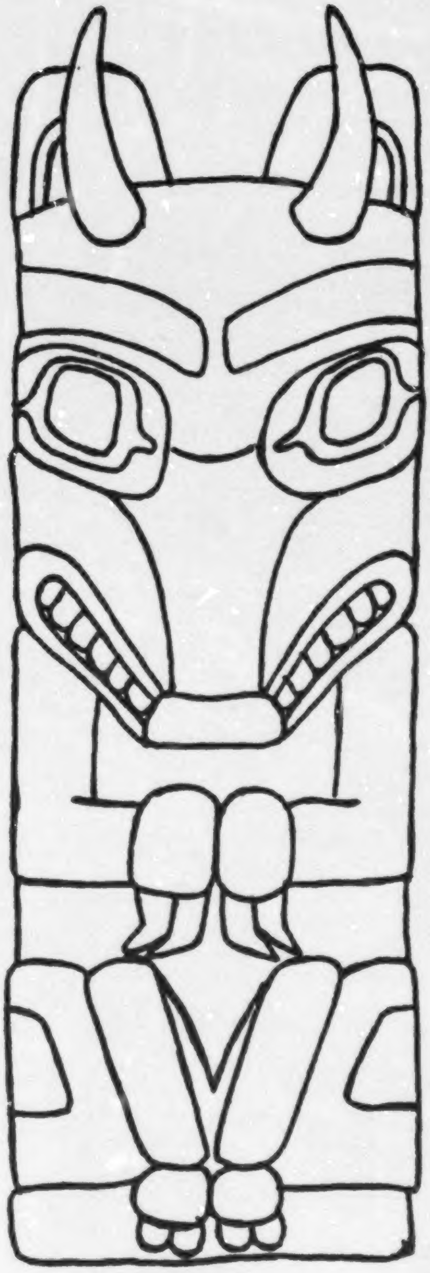


EAGLE

Duplicate on tagboard and use with totem pole art activity.

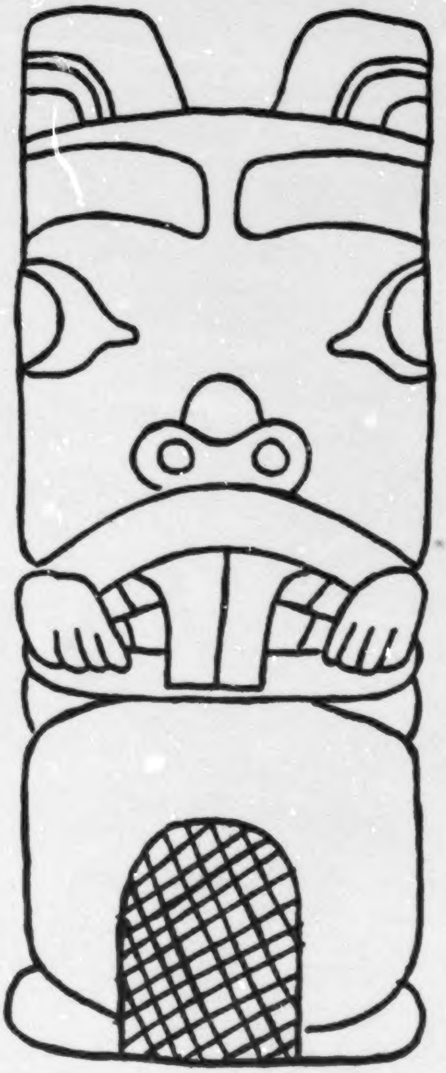


CORMORANT

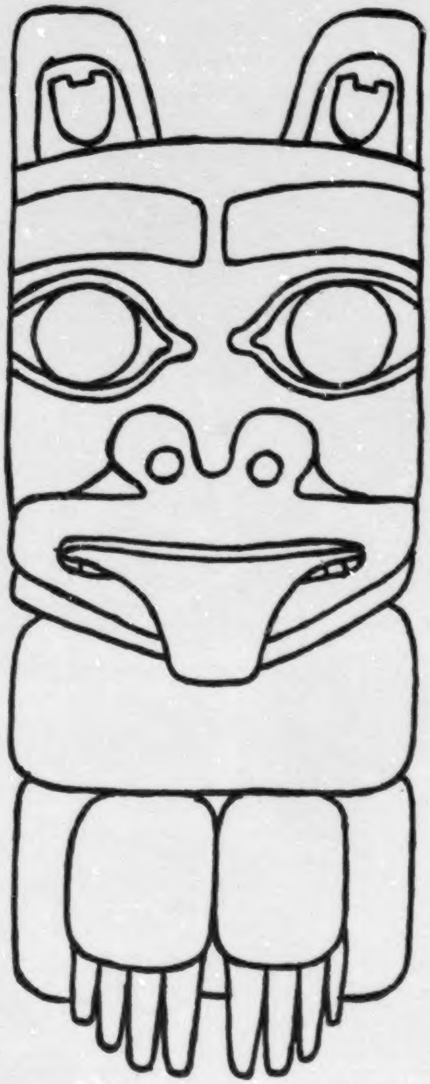


MOUNTAIN GOAT

Duplicate on tagboard and use with totem pole art activity.



BEAVER



BEAR

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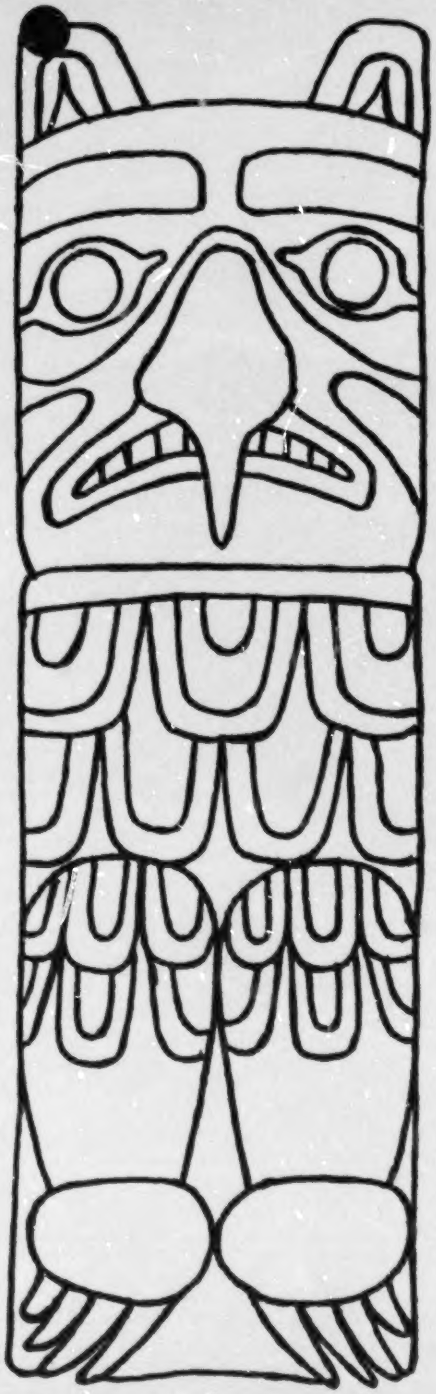

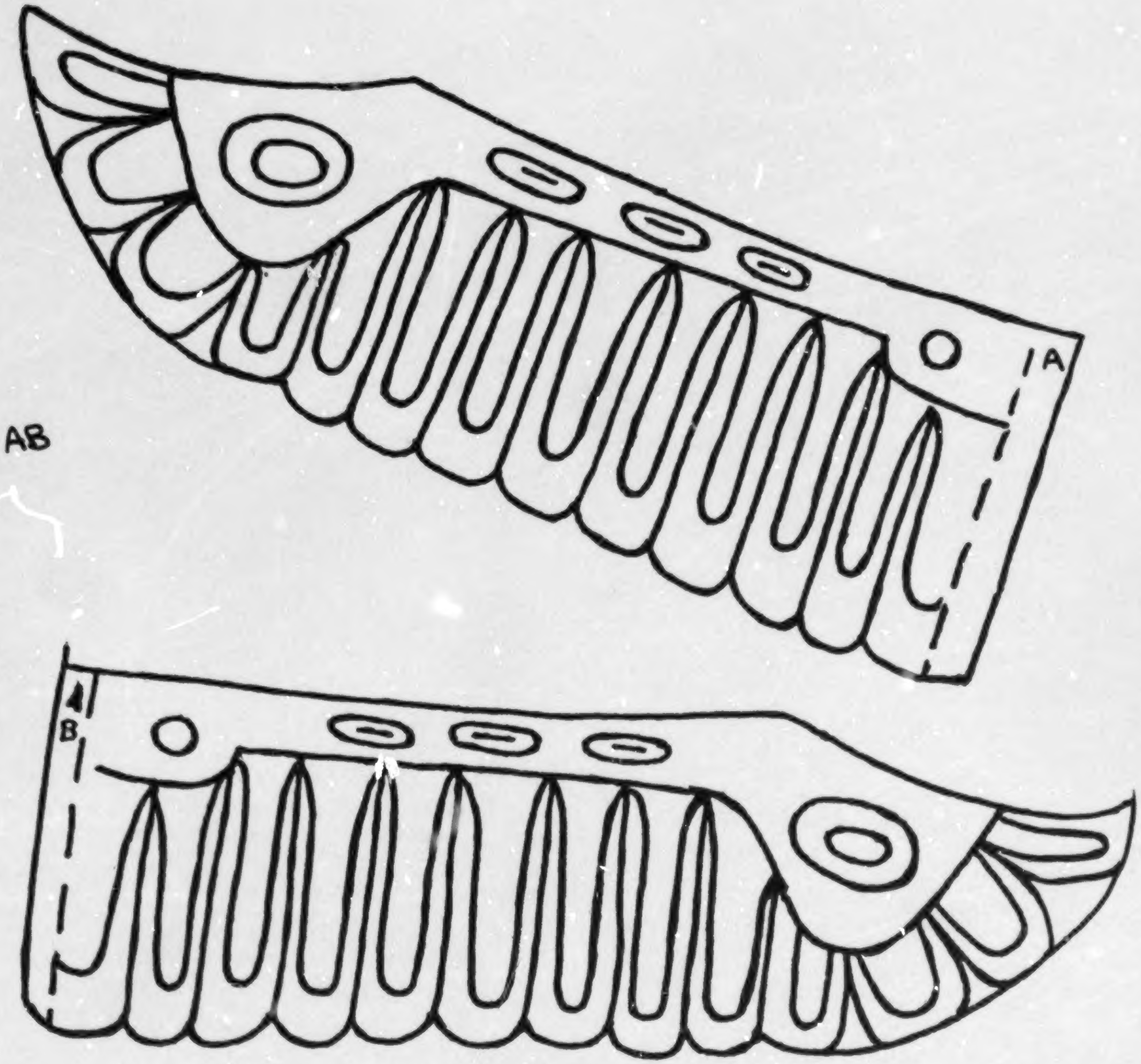

THUNDERBIRD

Duplicate on tagboard and use with totem pole art activity.

BEST COPY

DR. FRANK B. BROUILLET
Superintendent of Public Instruction

Old Capitol Building, FG-11, Olympia, WA 98504

IPS/643/84